

PREFACE

I have great pleasure in presenting the lovers of Sanskrit Learning with the present work *Khān-i Khānān Abdur Rahīm and contemporary Sanskrit Learning*. *Khān-i Khānān* was himself a Sanskrit and Hindi Poet. He not only contributed to Sanskrit and Hindi Literature but also helped and inspired many others to contribute to this Literature. Such a historical figure burning with the fire of love for the propagation of Learning is rare indeed. We have endeavoured to give a pen picture of Khan Khānān through Sanskrit sources that have been brought to light here for the first time. The Bibliography will show these in details.

The second part of this work shows graphically how Sanskrit Learning developed during the period 1551-1650 A.D. The subject list at once reveals that Sanskrit Learning developed during this period in all its branches immensely. India was at that time resplendent with Logicians (Naiyayikas) Rhetoricians, Philosophers, Smārtas (Law-givers) Poets, and so on. Reasons for this have already been stated in pp. 81-88.

The *Kheta Kautuka* is really a curious specimen of a scientific work being composed in a mixed language *viz* Sanskrit-Persian. Though Khan-i Khānān himself knew many such works in this form, unfortunately, these are rarely extant. The beauty of this work lies in the fact that though for the sake of metre, Persian words have at times been used

in a slightly altered form, they do not mar the rhythmic grace of the verses. The meaning also is very clear. His obvious purpose was to popularise such works in his time both amongst Hindus and Muslims.

Works of this type, Sanskrit treatises composed by Muslim scholars and purposely written in Sanskrit-Persian, at once reveal the main aim of the authors *viz.* development of a Cultural unity between the Hindus and Muslims. Instances may be multiplied for showing that Hindus and Muslims in those days lived very peacefully side by side, in a really fraternal manner.

The *Khan Khānān-carita* of Rudra Kavi is edited here for the first time from a single available Manuscript. Khān Khanān's interests in Hindu Astrology will further be revealed by the passages quoted from the *Jātaka paddhātī udaharāna* which is also being separately edited by me in the *Prācyavānī Sanskrit Text Series*. So far known, no Sanskrit-Persian work has as yet been translated into English, the translation of the *Kheta Kautuka* is probably the first book to be so translated. The inherent difficulty here is in rightly understanding both the Persian and Sanskrit Texts, particularly in metrical form, where original words are not infrequently used in a slightly or altogether altered form. The Vocabulary of Persian-Urdu words in Appendix B will I hope, prove to be of great interest to many lovers of Oriental Learning who are interested both in Sanskrit as well as Persian to the Linguists in particular.

Thanks are due to the authorities of the India office, Bhandarkar Oriental Research Institute, Baroda Oriental Research Institute and other Mss Libraries for kindly lending me their invaluable Mss for my use. I am particularly grateful to Prof. Kishorimohan Maitra, Curator of Mss, Islamic Section, Asiatic Society, Calcutta and formerly, Head of the Dept. of Arabic and Persian in the Dayalsingh College, Lahore, for kindly helping me to unravel the meaning of some intricate Persian words.

Last but not least, our grateful thanks are due to the Government of India for very kindly bearing half the cost of publication of the present work.

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KHĀN-I-KHĀNĀN ABDUR RAHIM
AND
CONTEMPORARY SANSKRIT LEARNING
(1557 A.D.—1630 A.D.)

PART I.
CHAPTER I.
LIFE OF KHAN KHANAN

Nawab Khān-i-Khānān was born in Lahore in Samvat 1613 *i.e.* 1557 A.D. His father was Bairām Khān Khān-i-Khānān and mother the youngest daughter of Jāmā Khān Mewāti. Bairām was brought up in the court of Humāyun right from his early boyhood and gradually became a great favourite of the Emperor. Bairām proved his heroic metal in the battle of Kanauj. He greatly helped Humāyun in the restoration of his lost kingdom. Bairām's tactfulness and sound statesmanship, indomitable valour and unflinching devotion endeared him much to the Moghul rulers. Humāyun was so pleased with him that he was not only left with the charge of teaching Akbar in his boyhood but also with that of administration of his kingdom as the regent of Akbar.

Bairām Khān was very true to his undertaking and expanded the Kingdom by defeating the enemies of Humāyun. But in course of time, Akbar began to interfere with his administration which led to Bairām's revolt. Bairām Khān was, as a consequence, ordered to leave the country for Mecca under the pretext of a pilgrimage. On his way to Mecca, Bairām landed at Patan where he was assassinated by an old foe. Abdur Rahim was at that time 4 years of age. Akbar brought the widow of Bairām and young Abdur to his court and himself took the charge of the education of Abdur Rahim. Abdur Rahim was very intelligent and within a short period, learnt Arabic, Persian, Turki, Hindi and Sanskrit.

Through the mediation of Akbar, Abdur Rahim was married to Māh Bānu Begum, sister of Khane Azam. After the conquest of Gujrat, Abdur Rahim got Pātan as a Zagir from the emperor as a token of his valour. His merits were duly recognized and Abdur was again ordered to join the fight against Mewar. For two years he stayed in Ajmere and brought about the defeat of Mewar. As a reward, Akbar gave him a higher post than Mir Arj. Soon after he was appointed Subadar of Ajmer.

and Fort Ranthanbhere was also kept under his charge. After some time Akbar appointed him Tutor of Prince Salim. During this time he translated the "Bak̄yāt Bābri," written in Turkish, into Persian. Highly pleased at this, Akbar now presented him with the whole District of Jaunpur.

During the conquest of Gujrat, Sultan Mujaffar was made a captive. He somehow managed to escape from the prison and revolted. Though Rahim had under him a much smaller army, still on account of his superior skill, tact and valour, he defeated Mujaffar. This success brought Abdur Rahim great fame, and Akbar presented him with *five thousand Mansab* and gave him the post of Khān i-Khānān, an exalted post once held by his father Bairām Khān. Soon after this, Akbar presented him with the Zaigir of Jaunpur and offered him the highest post in the Mughal Empire—the post of Vakīl, that was kept long vacant since the death of Todar Mull for want of a suitable person.

In spite of the short time at his disposal, Rahim translated the "Tuzke Bābri," Autobiography of Bābar in Turkish, into Persian. He read this out to Akbar on his way back

from Kashmir and Kabul Rahīm was again sent out for the conquest of Sind This time also he was victorious and got Multan from the Emperor as *Zaṁgir*

Soon after Khān Khānān and Prince Murad were entrusted with the duties of checking the revolution in Ahmednagar in the Deccan, but they fell out with each other Khān Khānān was successful this time as well but his quarrel with the Prince became a source of torment to him Rahīm is reported to have collected a sum of Rupees seventy five lakhs after the conquest of Ahmednagar but this, too, brought him no joy in its train The death of his Begum at this time made him further disconsolate At this time Khan Desh became a Subah, Sultan Danyal was posted as Subadar and Khān i Khānān as its Dewan Khān Khānān gave his daughter in marriage with Danyal

There was a revolt in the Deccan after the death of Akbar in 1605 A D Malik Ambar made a conquest of Aurangabad and subsequently, of Ahmadnagar Jahāngir ordered Sahzāda Parvez and the Khān Khānān to proceed in war against Malik Ambar Parvez, however, did not pull on well with the Khān Khānān They were defeated and Khān Khānān was made

responsible for this defeat. Khān Khānān, however, put down the revolts in Kanauj and Kalpi and went again to the Deccan. This time he was accompanied by his eldest son Shāh Nawāj Khān who defeated Ambar Malik outright. Soon after Shahzada Khurm was also sent to the South. The revolts in Golkunda and Bijapur were brought under control. Khān Khānān became the Subadar of, Khandesh, Berar and Ahmednagar. His grand-daughter was given in marriage with Shah Zahan Badshah made a present of seven Thousand *Mansabs* on his arrival at the court

Khān Khānān's eldest son was a confirmed drunkard and died as a consequence, another son of Khān Khānān, too, died at this time Khān Khānān had now to face a sworn enemy in Nur Zahan who was supporting the cause of Parvez. Khān Khānān's post was now given to Mahābat Khān. Shah Zahān and Khān Khānān revolted and Zahangir sent Parvez against them. Khān Khānān in the meantime tried to become friendly with Mahābat Khān, as a consequence of which Khān Khānān was arrested by Shah Zahān Khān Khānān was thus a real friend of neither Parvez nor Shah Zahān. The Emperor Zahangir, however,

intervened and brought about a temporary peace amongst these contending parties

Soon Nur Zehan became displeased with Mahābat Khān as well. Mahābat Khān revolted and Khān Khānān was now entrusted with the task of bringing him under control. Mahābat Khan arrested Emperor Zahangir as well. Khān Khānān was at this time SEVENTY-TWO YEARS OLD. He died in 1686 V S i.e. 1630 A D in Delhi and as such exempted by Providence from pursuance of further unpleasant tasks.

In spite of great outwardly successes, Khān Khānān's life was not a happy one. All his four sons died during his lifetime. His stars were in the ascendent during the rule of Akbar, bad luck for him began from the commencement of the rule of Zahangir. As a son of Buram Khān and one who was trained in the court even from childhood, there was no other way out for him than participating in the weal and woe of his royal patrons. By temperament, he was really ill-suited for the upsurge of a royal life. He was a scholarly person and used to engage himself constantly in literary pursuits. His royal engagements and the duties of his exalted position, however, constantly drifted him otherwise. The death of his Begum and all his four sons

(one son assassinated) also left him disconsolate towards the end of his life.

Khān Khānān was fabulously rich, no doubt, but at the same time, he was very well-known for his gifts. He was a very great patron of learning and like his great Master Akbar, he too, hardly discriminated between a Hindu and a Muslim. On the other hand, his great love for Sanskrit Learning and Hindī was responsible for drawing him very close to all the great Hindu poets of the age, viz Tulsīdāsa, Sūradāsa, Matirāma, etc

It is his literary pursuits and achievements that have made him immortal.

He was the patron of Gangā, Prasiddha, Mandana, Sant, Laksmīnārāyaṇa, Bāna and many other Hindu poets, they have all acknowledged sincere and heart-felt gratitude to him. *Rahīm is reputed to have made a present of 36 lakhs of rupees to Ganga for composing a Chappai.* Kesāva composed the Jahangir-candrikā as an aid for the coaching of Alak Bahadur, son of Abdur Rahīm. Even the Barve Rāmāyana of Tulasīdāsa is said to be an outcome of Rahīm's great inspiration imparted to Gosvāmin Tulāsī Dāsa.

CHAPTER II.

WORKS OF RAHIM

(Hindi and Sanskrit)

1. दोहावली (Dohāvalī). Rahīm is reputed to have to his credit a Satsai, but this has not as yet been traced.

2. नगरशोभा (Nagara-s'obhā), consisting of 142 Dohās.

3. बरवे नायिकाभेद (Barve Nāyikā-bheda). Composition in Barve was very dear to Rahīm ; Tulsīdāsa is said to have adopted the Barve Form for his composition after the Barves of Rahīm, on the instruction of Rahīm himself.*

Rahīm's love for Barve is manifest from the following couplet :—

कवित कह्यो दोहा कह्यो, तुलै न छप्पय छन्द ।

विरच्यो यहै विचार कै, यह बरवै रसकन्द ॥

Rahīm's Barves are reputed to be the best in Hindī Literature, just as Sūra's Padas, Vihārin's Dohās and Tulasī's Cauphais are the very best in Hindī Literature. Barves of Rahīm are composed in Abadhī Hindī ; Barve cannot be composed in Vraja Bhāṣā.

* See the Biography of मुनसीदास by बाबा देवीमाधव
कवि रह्यो बरवै रचे, पठ्यो मुनिवर पात ।
साति तेई मुन्दर छन्द मे, रचना बियेउ प्रताप ॥

Though called *Nāyika bheda* the work deals with both the heroes and heroines

4 बरवे (*Barve*) The style of this work is superior to that of the *Barve Nāyika Bheda*

5 मदनाष्टक (*Madanaṣṭaka*) composed in mixed Sanskrit and Hindi in the Sanskrit metre *Maḥinī*. The earliest record of this sort of mixed composition appears to be a verse by *S rikanṭha*, recorded in the *S arṅgadharapaddhati* of *S arṅgadhara* composed about 1360 A D (see my *पद्यामृततरङ्गिणी*, p cxc) We quote this verse here —

नून दादल^१ छाइ होह^२ पसरौ^३ नि श्राणशब्द खर
शनु पाडि लुटालि तोडि हनिसौ एवं भणन्तु^४दुमटा ।
भूठे गव भरामघालि सहसा रे कन्त मेरे बहे
फण्टे पाग निवेश जाह शरण श्रीमल्लदेव प्रभुम् ॥^५

Narayana Bhatta in his commentary on *Kedara Bhatta's Vitta ratnakara* (वृत्त-रत्नाकर) composed in 1602 शकाब्द i.e. 1580 A D gives the following example^१ of mixed composition —

हरायामुत्पत्यज्वाल वह्नि(?) जगया
रतिनयनजगोर्धे साव^२ वाकी वहाया ।

(1) Cloud (2) Sky (3) Coming (4) See verse No 555 of the *S arṅgadharapaddhati* ed by Peter Peterson Bombay 1888, p 87 This verse by *S rikanṭha Paṇḍita* has been quoted as an example of *Bhāṣā-Citra* (5) This is included in the *Madanaṣṭaka* of Rahim ६ Ashes

तदपि दहति चेतो मामक क्या करोंगी

मदन शिरसि भूय क्या बला आन लागी* ॥

The Madanāstaka consists of eight verses of the above pattern and the Rahīm-kāvya two

6 फुटकरपद (*Phutkar Pada*) It appears that Rahīm composed a work called *Rasa pañcādhyāya*, which is not available to-day Two Padas from this work have been quoted in the *Bhaktamala*

7 शृङ्गारसोरठा (*Śringāra sorathā*) Probably, this is a part of Rahīm's *Satsai*

8 रहीम-काव्य (*Rahim kavya*) This contains verses composed in a mixed language Hindi and

6 The date of composition of the commentary by Nārāyaṇ is given as follows —

याति विजयगढे दिवसशुभ्र (१६०२) सम्मिते सितपञ्चातिकरद्रे ।

प्रयत्नतिसुहृत् किल कृष्णो रामचन्द्रपद्मजनपुत्रम् ॥

Nārāyaṇ has quoted the above as an example of भाषासङ्कर, after having given an example of the admixture of Sanskrit with Kānyakubja bhāṣā. He also opines with reference to the same context — एव गौडादिभाषासु सप्ततुल्यद्वये षोडाहरणानि ज्ञेयानि । Nārāyaṇ does not mention the name of Rahīm by name as the author of the verse हरनयनसमूहः etc. but he mentions it to be a composition representative of an admixture with गौडाभाषा ।

Sanskrit. The verses are more or less detached from one another. This work exhibits a beautiful linguistic combination that is representative of the peaceful social life of Hindus and Muslims alike. For details, see the section on Rahīm as a Sanskrit Poet.

9. खेट-कौतुक (*Kheta-Kantuka*). This is an astrological work composed in the same form of language as in 8 above. For details, see *below*—*Kheta-Kantuka* of the Nawāb Khān Khānān.

CHAPTER III.

INFLUENCE OF SANSKRIT LITERATURE UPON RAHIM.

There is no doubt that all Hindī Poets of outstanding merit such as Sūra, Tulasī, Kes'ava, Vihārin, Senāpati, etc. were more or less indebted to Sanskrit Poets. Hindī Poets had to master Sanskrit Metrical and Rhetorical Literature for their own pursuit and naturally, they were much influenced by the Master minds of Sanskrit Literature. Rahīm was no exception to this; he was much influenced by Sanskrit rhetorical Literature as his works Barve Nāyikā-bheda, etc. show. The influence of Sanskrit Poets upon Rahīm will be well-exhibited further from a comparative study of the parallel couplets quoted below :—

The pitiable condition of a separated lady has been delineated by Rahīm in his Dohā after the pitiable lamentations of Sītā in the As'oka Forest.

Rahīm's Dohā

रहिमन इक दिन बे रहे, बीच न सोहत हार ।
वायु जो ऐ मी बह गई, बीचन परे पहार ॥

Sanskrit Couplet

हारो नारोपितः कष्टे मया विश्लेषभीरुणा ।
अधुना त्वावयोर्मध्ये सरित्-सागर-भूधराः ॥

(2) Rahīm censures outright a supplicant in a Dohā which is a literal paraphrase of a Sanskrit couplet :—

Dohā

रहिमन याचकता गहे, बड़े छो हूँ जात ॥
नारायण हूँ को भयो, बावन आहुर गात ॥

Sanskrit S'loka

याचना हि पुरुषस्य महत्त्वं नाशयत्यखिलमेव तथाहि ।
सद्य एव भगवानपि विष्णुर्वामिनो भवति याचितुमिच्छन् ॥

(3) Rahīm advises avoidance of evil company in a Dohā after a Sanskrit s'loka :—

Dohā

रहिमन नीच प्रसंग ते, नितप्रति लाम विकार ।
नीर चुरावै संपुटी, मारु सहत धरियार ॥

Sanskrit S'loka

मच्छिद्रनिवटे वामो न वर्तव्यः कदाचन ।
घटो पिवति पानीयं ताड्यते भल्लरी यथा ॥

(4) The Goddess of Fortune, i. e., Lakṣmī is censured for her inconstancy. A Sanskrit Poet

attributes this to the old age of her husband She, a paragon of beauty, should have been given in marriage by her father to an young man for her happy dalliance —

Dohā

कमला धिर न रहीम कहि, यह जानत सब कोय ।
पुरुष पुरातन की बधू, क्यों न चला होय ॥

Sanskrit S'loka

यद्वदन्ति चपलैर्यपवाद नैव दूषणमिदं कमलाया ।
दूषण जलनिघोर्ह्यभवत्तद् यत् पुराणपुरुषाय ददौ ताम् ।

(5) The great are never bereft of greatness in weal or woe, they exhibit the same nature at all times, just as the sun or moon, the two greatest luminaries, are red both during their rise or setting time —

Rahīm's Couplet

यो रहीम मुख दुख सहत, बडे लोग सहि सोंति ।
उबत चन्द जिहि भोंति सो, अयबत ताहि भोंति ॥

Sanskrit S'loka

उदये सविता रवनो रवनश्चास्तमने तथा ।
सपत्नी च विपत्ती च महतामेकरूपता ॥

(6) Rahīm in one of his Sorathes advises complete disassociation with a wicked fellow ;

friendship or enmity, with such a person is bound to bring in its wake great calamity just as a charcoal burns the hand when hot and blackens it when cold —

Rahim's Soratha

धोछे को सतसङ्ग रहिमन तजहु अगर ज्यात ।
तातो जारे अङ्ग, सीरे पै कारो करे ॥

Sanskrit Sloka

दुर्जनेन सम सख्य प्रीति चापि न कारयेत् ।
उष्णो दहति चाङ्गार शीत कृष्णयते करम् ॥

(7) In a beautiful Sanskrit verse, the sea is ridiculed for its inability to quench the thirst of a traveller for which the latter is to seek for the favour of a well —

Rahim's Doha

बनि रहीम जलकूप को, लघु जिय पियत अघाय ।
उदधिबडाई कौन है जगत पियासो जाय ॥

Sanskrit Verse

हेलोल्लासितवल्लोल धिक् ते सागर गर्जितम् ।
तव तीरे तृषाकान्त पान्य पृच्छति कूपिकाम् ॥

(8) Rahim in a beautiful verse advocates supplication only to the great the lofty for

people longing for water dig out the course of
of a river, though dry —

Rahīm's Couplet

रहिमन दानि दरिद्रतर, तरु जांचिबे जोग ।
ज्यो सरित्तन सूखा परे, कुआ खनावत लोग ॥

Sanskrit Verse

साधुरेवार्थिभिर्नान्य क्षोणवित्तोऽपि सर्वदा ।
दुष्कोऽपि हि नदीमार्गं खन्यते सलिलार्थिभि ॥

(9) Rahīm is of opinion that evil company cannot divorce one from his inner good qualities just as the sandal tree, though infested with poisonous snakes, is free from poison, i. e., is not itself poisonous —

Rahīm's Dohā

जो रहिम उत्तम प्रकृति, का करि सवत कुसग ।
चन्दन विष व्यापत नही, लपटे रहत भुजग ॥

Sanskrit Couplet

विकृति नैव गच्छन्ति सङ्गदोषेण साधव ।
प्रावेष्टित महासर्पश्चन्दन न विषायते ॥

(10) Rahīm in a beautiful Dohā advises cutting up all connections with evil-doers as their associates always become entangled for crimes committed by them, e. g. it is Rāvana who stole

away Sita but the Sea had to pay the penalty for it—it was tied up by Rāmacandra as a consequence of its close contact with Rāvana —

Rahīm's Dohā

बस कुसङ्ग चाहत कुसल, यह रहीम जिय सोस ।
महिमा घटो समुद्र की, रावन बस्यो परोस ।

Sanskrit Verse

दुर्गुत्तसगतिर्नर्थपरपराया
हेतु सता भवति किं वचनीयमत्र ।
लङ्केस्वरो हरति दाशरथे कलत्रम्
वाप्नोति बन्धनमसौ किल सिन्धुराज ॥

Thus, a large number of the Dohās, Sortes or Barves of Rahīm shows that Rahīm was very greatly influenced by Sanskrit Poets. Himself a Sanskrit Poet, he was undoubtedly a great admirer of Sanskrit Learning, and it is in the fitness of things that, in his own writing, a great love and admiration for Sanskrit Poets would be exhibited and his composition, too, would betray the great influence exerted by them upon him

Rahīm's bounteous nature and mastery over Sanskrit Language are both exhibited from many stories that have passed into legends.

One runs as follows. Once Jagannātha Tris'ulin recited a verse before Rahīm purporting that an influential person is worth nothing unless he molests his enemies, renders his friends service and extends to his intimates constant hospitality. Rahīm at once replied in a Sanskrit verse meaning that when in power, a man must render sincere service to all irrespective of friends or foes; otherwise, he is simply a worthless person :—

Jagannatha Tris'ulin's Verse

प्राप्य चलानधिकारान्, शत्रुषु मित्रेषु बन्धुवर्गेषु ।
नापकृतं नोपकृतं न सत्कृतं किं कृतं तेन ॥

Rahīm's reply

प्राप्य चलानधिकारान्, शत्रुषु मित्रेषु बन्धुवर्गेषु ।
नोपकृतं नोपकृतं नोपकृतं किं कृतं तेन ॥

Kes'avadāsa, Gaṅga, Sant, Harinātha, Tārā Kavi, Mukunda, and many other Hindu Poets showered upon Rahīm sincere praise for his great love for Indian civilization and Culture.

CHAPTER IV.

SANSKRIT WORKS OF RAHIM

1. Rahim Kavya

आनीता नटवन्मया तव पुरः श्रीकृष्ण या भूमिका
व्योमाकाशखलाम्बरान्विवसुवत् (?) त्वत्प्रीतयेऽद्यावधि ।
प्रीतस्त्वं ननु चेन्निरीक्ष्य भगवन् स्वप्राथितं देहि मे
नो चेद् ग्रही कदापि मानय पुनस्त्वेतादृशी भूमिकाम् ॥

Translation In order to please you, Lord Srikrishna, I have, uptil now, acted 84,00,000 lakhs of times in different roles before you (i.e. have undergone 84,00,000 births). If you are pleased, O Lord, kindly grant me my prayers, after scrutiny. Otherwise, tell me off and do not drag me into any such acting any further.

Rahim also wrote a Chappaya on the above context which is quoted here —

कवहुँक खग मृग भीन कवहुँ मकंट तन धरिके ।
कवहुँक सुरनर असुर नाग मेघ आकृति करिके ॥
नटवत लखि चौरासि खाँग धरि धरि में आयो ।
हे त्रिभुवन के नाथ रोऊ को कछू न पायो ॥
जो हो प्रसन्न तो देहू अब मुकतिदान माँगू विहँस ।
जो पै उदास सो कहहू हम्मि मत घर रेन र खाँग अस ॥

Verse 2

रत्नाकरोऽस्ति सदनं गृहिणी च पद्मा
 किं देयमस्ति भवते जगदीश्वराय ।
 राधागृहीतमनसेऽमनसे च तुभ्यं
 दत्तं मया निजमनस्तदिदं गृहाण ॥

Trans. What can I give you, the Lord of the universe, whose abode is the sea and whose house-keeper is Lakṣmī (herself). Rādhā has, (however), stolen your mind ; so you, without mind, may please accept my mind which I have (already) offered you.

Verse 3

अहल्या पापाणः प्रकृतिपशुरासीत् कपिचम्-
 गुहोऽभूच्चाण्डालस्त्रितयमपि नीतं निजपदम् ।
 अहं चित्तेनादमा पशुरपि तवार्चादिकरणे
 क्रियाभिश्चाण्डालो रघुवर न मामुद्धरसि किम् ॥

Trans. Ahalyā was a stone; the army of monkeys animal by nature ; Guha a Caṇḍāla ; all of the three were acceptable to your holy feet. I am a stone in heart ; an animal with regard to worshipping you, and similar other matters ; a Cāṇḍāla in my acts. O illustrious one of the family of Raghu (Rāmacandra), (though I am a combination of all the three) why do not you come to my rescue ?

Verse 4

यद् यात्रया व्यापकता हता ते
 भिदेकता वाक्परता च नुत्या ।
 ध्यानेन बुद्धे परता परेश
 जात्याञ्जता क्षन्तुमिहार्हसि त्वम् ॥

Trans O Lord ! I have destroyed your all-pervasiveness by (ordaining for) pilgrimage, (Your) Oneness by my (sanction for worship of many Forms), (Your) indescribability by laudatory hymn (stuti), (Your) unintelligibility by (endorsing) meditation, (Your) absence of births by (admitting of) births, (So) I pray for your pardon
 Cf the following verse —

रूप रूपविवर्जितस्य भवतो ध्यानेन यद्वर्णित
 स्तुत्याऽनिर्वचनीयताऽखिलगुरोर्दूरीकृता यन्मया ।
 व्यापित्वञ्च विनाशित भगवतो यत्तीर्थयात्रादिना
 क्षन्तव्य जगदीश तद्विफलतादोपत्रय मत्कृतम् ॥

Verse 5

दृष्ट्वा तत्र विचित्रिता तरुलता, मे था गया बाग मे
 वाचित्तत्र कुरङ्गशावनयना^१, गुल तोडती थी खडी ।
 जन्मदभ्रूधनुषा कटाक्षविशिष्टे, घायल किया था मुझे ।
 तत् सीदामि सदैव मोहजलघी, हे दिल शूकारो गुजर ॥

Trans. Having noticed there varieties of trees and creepers, I went to the garden, some gazelle-

eyed damsel, on her legs, was plucking flowers. She pierced me (through the heart) with the arrows of her side-glances (shooting out from) her captivating bow-like brow. So I am always pining in the sea of illusion. O mind ! be thankful for such a pass.

Verse 6

एकस्मिन् दिवसावसानसमये, में था गया बाग़ मे
काचित्तत्र कुरङ्गबालनयना¹, गुल् तोड़ती थी खड़ी ।
ता दृष्ट्वा नवयोवना शशिमुखी, भै मोह मे जा पड़ा
नो जीवामि बिना त्वया शृणु प्रिये, तू यार कसे मिले ॥

Trans. One evening I had been to the garden when some damsel possessing (as beautiful eyes as those of) an young deer, on her legs, was plucking flowers. Having seen her in the prime of her youth, the moon-faced one, I fell into a swoon. O dear one, I cannot live without you ; listen, how can I get you ?

Verse 7

अच्युतचरणतरङ्गिणि शशिरोखरमौलिमालतीमाले ।
मम² तनुचितरणसमये हरता देवा न मे हरिता ॥³

1. व. र. नयनी ।

2. व. र. स्वयि ।

3. This verse is attributed to Dara' Khan of Bengal ; v. 2 of Gangā-stuti, Bṛhat stava-kavaca-mālā by Avināś'acandra Mukhopādhyaya, 10th ed. pp. 509—510.

Rahim's Dohāvali begins with a verse with the same idea:—

अच्युतचणतरङ्गिणि, शिव-सिरमालतोमाल ।

हरि न वनायो सुरसरी, कीजो इंदव-माल ॥

Trans. O rivulet flowing at the feet of Acyuta, the jasmine-garland on the forehead of S'iva (bearing the moon on his forehead), during the time of the disposal of my body, kindly give me *Haraship* and not *Hariship* [i. e. I desire you as my (loveliest) decoration on my forehead and not as one flowing by the feet].

2. MADANASTAKA*

His Madanāṣṭaka also bears a preponderating stamp of Sanskrit. In some version, the verse “दृष्ट्वा तत्र विचित्रितां तरुतां” etc. is also included in the मदनाष्टक । The other verses in it of the same type are :—

(१)

वहति मरुति मन्दं मे^१ उठी राति^२ जागी
 शशिकरकर लागे सेजको छोड़ भागी^३ ।
 अहह विगतः(?) स्वामी मे^४ कसं क्या अकेली^३
 मदन शिरसि भूयः क्या बला आन लागी ॥

(२)

विगतघननिशीथे चाँद को रोशनाई
 सघनघननिकुञ्जो कान्हू वशी बजाई ।
 सुतपतिगतनिद्रा स्वामियाँ छोड़ भागी^४
 मदन शिरसि भूयः क्या बला आन लागी ।

* Two different versions of the Madanastaka are available.

1. V.r. रात । 2. V.r. सेत ते पंन भागी । 3. V.r. क्या बचो मेँ अभागी । 4. V.r. भागी ।

(३)

हरनयनहुताशज्वालया जो जलाया^१
 रतिनयनजलीघैः खाख चाकी बहाया ।
 तदपि दहति चित्तं मामकं क्या करोंगी
 मदन शिरसि भूयः क्या बला आन लागी ॥

(४) .

हिम रितु रतिधामा सेज लोटों अकेली
 उठत विरहजाला क्यों सहों री सहेली ।
 इति वदति पठानी मद्मदागी विरागी^२
 मदन शिरसि भूयः क्या बला आन लागी ॥

1. V.r. हरनयनहुताशज्वालया भस्मभूत ।

2. V.r. चकितनयनबाला तत्र निद्रा न लागी ।

3. THE KHETA KAUTUKA OF NAWAB KHAN KHANAN

The Kheta-Kautuka of Nawab Khān Khānān is an astrological work. Kheta means 'Graha' or planet, and their Kautuka or influence upon human being in fashioning their destiny is the subject-matter of the work

In 1830 S'aka i e., 1908 A. D., the Laksmī-Venkates'vara Press, Bombay, published the work. It is by no means a critical edition and really, full of mistakes of all sorts, e. g., the second pāda of V. ■ is metrically defective. The commentator in Hindī explains a word "Aham-buddhi" in the commentary which makes the sense as well as the metre all right. The editor appears to have ignored the importance of the commentary or in any case, has not closely verified the readings of the commentary with those of the text.

The astrologers assert that the movement of the planets on the Rās'i-Cakra clearly indicates the fate of a human being and an expert in this

science can exactly foretell on calculations what is in store in future for the person in question

There are 12 Rasas which the planets are to traverse and their period of rotation varies a good deal thus the sun is said to have traversed the whole Cakra in course of a year as he takes a month to pass through each Rasi. Thus the moon stays $2\frac{1}{4}$ days Mars (Mangala) one and a half months Budha 18 days Brihaspati one year Sukra or Venus 28 days Sani or Saturn two and a half years and Rahu and Ketu $1\frac{1}{2}$ years in each Rasi; and so they take 27 days one and half years seven months six days twelve years; eleven months six days thirty years and eighteen and eighteen years respectively in passing through the whole Zodiac. This is how they normally move but allowances have to be made for their speedy or slow movements and the periods of their stay in particular Rasi vary accordingly.

This Rasi Cakra is supposed to be the ordainer of human fate. The Lagna as determined during the birth time of a particular individual serves as the key note to all calculations. Lagna is known as the Tanu sthana of the newly born baby its physical development etc, also depend upon this. The figure immediately after the

the Lagna is known as the Dhana Sthāna, the third one as the Bhrātr-sthāna and so on. These twelve Rās'is are called the Dvādas'a Sthānas or Bhāvas of the babe.

The Khetā-Kautuka contains in 99 verses the Bhāva-Phalas of the twelve Rās'is. Again, allowances must be made for varying results in accordance with the strengthening or weakening outlook of the planets. It is only natural that their influence under all circumstances cannot be just the same.

Besides, in the last 25 verses, 25 Rāja-yogas, or lucky combinations of planets have been dealt with. They point out the particular planetary situations which are bound to bring about good luck in due course. They may even forecast Kingship under extremely favourable planetary combinations.

Though the work is composed in Sanskrit, it abounds in Persian words. We rarely come across such works now a-days but Nawab Khan Khānān tells us that it was no uncommon feature in those days, many of his predecessors wrote in a sort of mixed language—Sanskrit interspersed with Persian words—

फारसीयपदमिलितग्रन्था खलु पण्डिते कृता पूर्वे ।

सप्राप्य तत्पदपथ करवाणि खेटकौतुक (?) पद्यम् । ॥२॥

We cite here a few examples —

यदि भवति जलादुल्कल्कको मौतखाने

सततमहितभाषी गुहाल् स्त्रीगुप्तोन ।

मुतफकिरवदामे जोहरी सोऽय जख्मी

कमफहममन स्यात्लागरोऽनुविचारै ॥४४॥

If the planet Mangala or Mars is in the eighth house or Rasi the person in question talks rudely suffers from venereal diseases and proves wretched from the point of view of conjugal love. He indulges in worrying for nothing but remains alert all along. Further he suffers from sores, lacks intelligence, and becomes physically weak owing to anaemia, itches or similar diseases.

Here the word Jaladulkalkaka means Mars, Mutakhana means the eighth house on the Zodiac, Jauran an expert, Jakhmi with a wound, Kampham a man dull in intellect.

तयगरदभात्मजसौर्ययुर् स्वादातापणोभूवप्रियस्निपादो ।

सर्दारक पाकदिलो दयोदन्तको यदा याजि-

मनात-न स्यात् ॥४५॥

If the planet Mercury or Budha stays in the eleventh house on the Zodiac the person in question becomes wealthy, famous for fighting, a leader and endowed with a golden heart.

Here the Persian word *Dabīrulkalka* means Budha or Mercury, *Yāptmakān* means eleventh house, *Tabangar* rich, *Sipāhī* a soldier, *Sardāraka* a leader, *Pākādila* endowed with a golden heart

गाफिलो बहुपराक्रमयुक् स्यान्मानव परपवाक् च वखील ।

पाल्को भवति श्रेष्ठजनाना मुश्तरी यदि विरादरखाने ॥५३॥

If the Jupiter or *Brihaspati* is in the third astronomical house, the person in question tends to become idle, but exertive in nature, talks rudely, is niggardly in expenses but at the same time, cares for the maintenance of the greatest.

Here *Gāphila* means idle, *Bakhila* miser, *Mustarī* Jupiter and *Biradarakhan* third house (on the Zodiac)

Then we give two examples in this connection from the section on *Rājayoga* —

यदा मुश्तरी कर्कट वा कमाने यदा चश्मखोरा

जमी वासमाने ।

तदा ज्योतिषी क्या लिखे क्या पढेगा हुवा बालका बादशाही

करेगा ॥१४॥

If *Jupiter* or *Brihaspati* be in the *Karka'a* house or the house of wealth and *S'ukra* be in the tenth place, then that particular babe need not await for the decision of the astrologer (literally

what would the astrologer read or write for him ?), he is bound to become a King

यदा चक्षुःसोरा भवेद हृष्टखानी शशी दोस्तखान
मिरीखोज्य नके ।

सुरत(१)कमालो नरो दीनदारो गनीमप्रहृता जहानप्रचण्ड ॥२३॥

If the blind (rather one-eyed) planet, i e, Sukra or Venus be in the seventh house and the moon be in the house of the friend i e the fourth house and Mars be in the Mikara Ras, then the person in question obtains fame and beauty, develops a holy temperament destroys hostile army and becomes very majestic

Here the words Cas amkhora i e, blind Hapta standing for Sipta Dostakhana meaning the house of the friend Mirikha or Mars Surat Kamal Dinadar Ganima and Jahan are Persian words used freely in a work in Sanskrit—evidently for popularising astrology to people at large

These Raja Yoga verses exhibit a preponderance of Hindusthani Words This is probably purposed people with an inherent tendency to know about their future affluence are likely to appreciate these verses more in their mixed colloquial garb than otherwise

We have a fairly big literature on the ordinations of planets upon Human Destiny passing under the names Kheta-siddhi, Kheta-Kutūhala, etc. This is an important Literature that developed with rapid strides during Muslim Rule in India. Unfortunately, modern scholars have been till now apathetic to this interesting subject, but it is now time when some of the leading works on the subject as mentioned below be critically edited and properly studied so that we may have a real and unfailing peep into an unknown, and apparently mysterious, new world —

1 खेट-कुतूहल by सुरजित्, 2 खेट-कर्म by भास्कर, 3 खेट-कृति by राघव, 4 खेट-चिन्तामणि, 5 खेट-तरङ्गिणी; खेट-पञ्चाङ्ग, 6 खेट-पीठमाला by आपदेव, 7 खेट-प्लव by काशीराज, 8 खेट-बोध by कोणेरिन्, 9 खेट-भूषण by रामचन्द्र, and 10 खेट-सिद्धि by दिनकरभट्ट।

Amongst these works the Kheta kautuka of Nawab Khān Khanān is of outstanding merit. Further details about this literature and the relative importance of the Kheta kautuka will be found in my work Muslim Patronage to Sanskrit Learning, Vol II. We, however, edit here only the Text, and also give the Translation of it with notes in Appendix I.

अथ खेटकौतुकम्

[तथाय खानखान आन्दुर रहीम निरचितम्]

यत्पदपङ्कनरेणो प्रसादमाम्नाय मय्यमुनेषु ।
 प्रणमामीष्टसुमूर्ति तामन्ममरा प्रमुत्यमपि यान्ति ॥१॥
 फरसीयपदमिलितग्रन्था गलु पण्डितै कृता पूर्ण ।
 मन्त्राप्य तत्पदपद्य करवाणि खेटकौतुक १ पद्ये ॥२॥

अथ लघ्वर्थसूर्यस्तम्—

लघ्वण मन्त्रास्तम्ना लागर कामिनीरूपिनो दुष्प्रजो ये यदा ।
 पण्यरामारतो राशिमीचानागे माननीनोऽथ हीर्ष्यो निर्गष्ट पुमान् ॥३॥

द्वितीयभाष्यमूर्यस्तम्—

यदा चदमगानं भवेदाकानस्तदा ज्ञाननीनोऽथ गुह्यसर्गमुदाम ।
 मदा तद्वद्विन्गस्तगो वृक्षनीन वृक्षेगो गदो म्याद् वेनेशोऽदिवामाम् ॥

(1) The verse is composed in Gricchanda, have १ 30 metres (12+18) in the first half and 30 metres in the 2nd half (12+18) The metre is at present, is defective—there are only 17 metres instead of 18 “Khot-kut 1 gram” makes the metre perfect

(2) The metre in the verse is Bhujangariya it. The 4th Pāda is defective, “bhos” instead of “bhos” would make it all right

We have a fairly big literature on the ordinations of planets upon Human Destiny passing under the names Kheta-siddhi, Kheta-Kutūhala, etc. This is an important Literature that developed with rapid strides during Muslim Rule in India. Unfortunately, modern scholars have been till now apathetic to this interesting subject; but it is now time when some of the leading works on the subject as mentioned below be critically edited and properly studied so that we may have a real and unfailing peep into an unknown, and apparently mysterious, new world :—

1. खेट-कुतूहल by सुरजित् ; 2. खेट-कर्म by भास्कर, 3. खेट-कृति by राघव, 4. खेट-चिन्तामणि ; 5. खेट-तरङ्गिणी ; खेट-यञ्चाङ्ग ; 6. खेट-पीठमाला by आपदेव ; 7. खेट-श्लव by काशीराज ; 8. खेट-बोध by कोणेरिन् ; 2. खेट-भूषण by रामचन्द्र ; and 10. खेट-सिद्धि by दिनकरभट्ट ।

Amongst these works the Kheta-kautuka of Nawab Khān Khānān is of outstanding merit. Further details about this literature and the relative importance of the Kheta-kautuka will be found in my work Muslim Patronage to Sanskrit Learning, Vol. II. We, however, edit here only the Text, and also give the Translation of it with notes in Appendix I.

अथ खेटकौतुकम्

[नवान खानखान आब्दुर रहीम विरचितम्]

यत्पदकङ्कजरेणो प्रसादमामात्रं मर्षभुयनेषु ।
 प्रणमामीष्टमुन्मृति तामदममरा प्रमुत्यमपि यान्ति ॥१॥
 फरसीयपदमिलितग्रन्था ननु पण्डितै कृत्वा पूर्ण ।
 सम्प्राप्य तत्पदपथ पर्याणि खेटकौतुकं पद्ये ॥२॥

अथ लग्नस्थसूर्यफलम्—

लग्नम् मन्त्राखेटमन्त्रा लागरं कामिनीत्रपितो दुष्प्रजो यं यदा ।
 पण्यरामारतो राशिभोजान्गणे माननीनोऽयं द्वीप्यो विद्वद्भिः पुमान् ॥३॥

द्वितीयभास्वस्थसूर्यफलम्—

यदा चन्द्रमगने भवेदाफतास्तदा ज्ञाननीनोऽयं गुल्मर्षमुहाम् ।
 यदा सद्गदिनराजगो द्रव्यनीनं कुरेतो गरी स्याद् वेगेशोऽदिवाम्नाम् ॥

(1) The verse is composed in Gricechandas, having 30 matras (12+18) in the first half and 30 matras in the 2nd half (12+18) The metre, as at present, is defective—there are only 17 matras instead of 18 “kheṭa kutukam” makes the metre perfect

(2) The metre in this verse is Bhujangaprayati. The 4th Pīṭha is defective, “kheṭa” instead of kheṭa, would make it all right

पञ्चमभावस्थचन्द्रफलम्—

ऋमर्यदेन्नगेहग म गुल्फरु भवेन्नर ।
चलान्वितो हि पादकी नदित्पिशर्मकानग ॥१६॥

षष्ठभावस्थचन्द्रफलम्—

काललो षपक्षपक्षपीडितो हि उदशकल् ।
लागर रुमभवेद्विपी यदा नर सरक् ॥२०॥

सप्तमभावस्थचन्द्रफलम्—

जन्मकामग कमर्यदा भवेन्नरो भृशम् ।
गुल्फरु यशी गनी यश करोत्यहनिशम् ॥२१॥

अष्टमभावस्थचन्द्रफलम्—

उमर्गहे कमर्यदा नरो भवेत्सदाऽऽमयी ।
यत्तिर्जगुर्द गुस्तर्य देशमुक् च निर्दयी ॥२२॥

नवमभावस्थचन्द्रफलम्—

नशीयस्तानग कमर्मु ईशसंज्ञक नरम् ।
मुत्तमविलच आमिल मिरभ्युक् करोति ये ॥२३॥

दशमभावस्थचन्द्रफलम्—

कमर्यदा गृहाश्रितो हि दम्नवारक नरम् ।
तथन्नर च कामिन करोति ये च सारिरम् ॥२४॥

एकादशभावस्थचन्द्रफलम्—

धनाधिपश्च रुक्म मयी मुषुद्विपद्गर ।
शिरीसन्नुव विदूषयो भवेन्नदा कमर्यदे ॥२५॥

द्वादशभाषस्थचन्द्रफलम्—

व्ययालये कमर्गदा भदेत्किरीट चदमलम् ।
त्रिरोऽनश्च ग्रिदमनाप्यकीर्तिमान् हि उग्रध ॥२६॥
इति चन्द्रफलम् ।

अथ लग्नस्थमङ्गलफलम्—

यदि भवति मिरीर्यो लग्न ग्रिदमनाक्स्था-
द्रधिरप्रभवतोगै पीटितो मुणिलसश्च ।
मन्त्रलचर्चाधराधी हासितो लागरो ना
जनुषि मनु त्रियोगी दारपुत्रीर्हमेश ॥२७॥

द्वितीयभाषस्थमङ्गलफलम्—

यदि भवति मिरीर्यश्चदमग्ने येनेरा ६
मुनभनमुन्दारेर्धजित शूरग स्यात् ।
नसतयमुनषिर्दीनशान्तिर्द
मन्त्रलचर्चाधराधी कर्नदार ॥२८॥

तृतीयभाषस्थमङ्गलफलम्—

जरशुभुरनदाप्तिरस्यनम्युननात
मन्त्रलचर्चाधराधी मयुतोऽमयुनश्च ।
यदि भवति मिरीर्य न्यूरो वा मुग्धल
यन्त्रलचर्चाधराधी स्याद्विरागर्हना ॥२९॥

तृतीयभावस्थसूर्यफलम्—

यदा सम्शखेटस्तृतीयस्थितो नेककर्दान्निरोगो हि शीरीसखुन्³ ।
सदा मोदते रम्यसीमन्तिनीभि सवारो घनाढ्यो हि नि कोपशन्⁴ ॥५॥

चतुर्थभावस्थसूर्यफलम्—

यदा मादरागारग सम्शखेट सुखी नो हि शस परेशानक स्यात् ।
सदा म्लानचित्तोऽथ वेश्यारतो वा तथा जायते बेखुरी हिर्जगर्द ॥६॥

पञ्चमभावस्थसूर्यफलम्—

अक्लराने यदा सम्शखेटस्तदा मानवो मानहीन सदा जाहिल ।
स्थल्पसङ्गप्रजश्चौर्यचिन्ताधियुग् गुस्वरो धर्मकार्ये सदा काहिल ॥७॥

षष्ठभावस्थसूर्यफलम्—

यदा मर्जखाने भवेदाफ्तावो जलीलो गनी खुरोह अयाच ।
सदा मातृपक्षोद्ध तस्यायलब्धिनिरोगो नर शत्रुमर्दी तदा स्यात् ॥८॥

सप्तमभावस्थसूर्यफलम्—

यदा सम्शखेट स्मरस्थानगश्चिन्तया व्याकुलो ना भवेत्कामुक⁵ ।
सदा क्षीयते फामिनीभिर्महापञ्चको युद्धभूमौ चलोजम्बर⁶ ॥९॥

अष्टमभावस्थसूर्यफलम्—

यदा सम्शखेटो भवेन्मीतराने मुशाफिर्निशे छुत्तृपापीडितो हि ।
सदोयोगहीनो महालागर स्वीयदेश विहायान्यदेशाटन स्यात् ॥१०॥

नवमभावगतसूर्यफलम्—

रवौ वेपराने प्रसिद्ध सुखी मानवश्चान्यचित्तेल शोभते ।
विघ्नवृन्दैर्युतो मातृपक्षात् सुर नो घनाढ्यो यदा जायते योऽन ॥११॥

दशमभास्वस्थसूर्यफलम्—

रवीं शाह्खाने धनाढ्यो वफारस्तदा मोदते वाजिवृन्दैः सुखी च ।
महीपान्तिकी नेकविदां सुशीलो जमीले पितु सौख्यमल्पं भवेद् ॥१२॥

एकादशभास्वस्थसूर्यफलम्—

यदा यापितखाने भवेत्सम्शखेट सुवेपो धनी बाह्नाढ्योऽल्पशील ।
सुयोप. शुभीका सिपाही सलाही सयिगीतगाने सुनेत्रोऽपि शिर्दारु ॥

द्वादशभास्वस्थसूर्यफलम्—

यदा खर्चखाने भवेत् सम्शखेटस्तदा कम्पनिर्मानहीनो नरः स्यात् ।
अहल्लर्चकः सत्क्रियो वा शरारत्पनाह सदा पीड्यतेऽङ्गेषु रोगैः ॥१४॥

इति तन्वादिभास्वस्थसूर्यफलम् ।

अथ लम्पस्थचन्द्रफलम्—

जयवर्गायदाङ्गस्तथङ्गर मुरूपवान् ।
सुधी सुखी नरो भवेद्विलोमगश्च तत्र हि ॥१५॥

द्वितीयभास्वस्थचन्द्रफलम्—

कमर्यदा धनालये धनी इमी प्रियंवद ।
निदूपको नरो भवेद्बलान्वितो यमी नरः ॥१६॥

तृतीयभास्वस्थचन्द्रफलम्—

कमरिलाधशालये नरो हि वा सुरीजत ।
मदा पली च सारिर मुकर्मट्टादा भवेत् ॥१७॥

चतुर्थभास्वस्थचन्द्रफलम्—

कमर्यदाग्बुगेद्ग सग्री मुकर्तव प्रमु ।
भवेत्तश्च मखिमी वदा युध मुभाग्यवान् ॥१८॥

चतुर्थभावस्थमङ्गलफलम्—

पदकरजविराडवै नो तनूत्थ सुखं च
समरधरधरायां धैर्ययुन्धी धनीनः ।
खरयुशनक चेदद् कर्जमन्दो हमेशः
प्रभवति च मिरीणो दोस्तरगाने नरश्चेत् ॥३०॥

पञ्चमभावस्थमङ्गलफलम्—

कमफहमतदाना अक्लरगाने मिरीण
पिशरजर घजीरनेस्त दरखानये स्यात् ।
अनिलफकजरोगेव्यातुलो वेमुरौवत्
गुसवर वद-अक्लदचोडरव्याधियुक् स्यात् ॥३१॥

षष्ठमभावस्थमङ्गलफलम्—

रिपुजनपरिहन्ता खूरो हम्जयान् स्या-
जशनजरजलालैर्युङ् नहेवानजातः ।
यदि भवति मिरीणो मर्जरगाने कदर्दान्
श्वतपुलजननोरौ मातृपक्षे शुठारः ॥३२॥

सप्तमभावस्थमङ्गलफलम्—

कमशाद्वत किर्यान्दचखरो नदि स्या-
जिहिल जुलुमजङ्गयुङ् न पाश्लः ग्रमाणे ।
तनुधनगमयेश्मस्त्री-मुपैर्जितोऽश्वो
भवति यदि जलादुल्लङ्घ्यो जन्मकाले ॥३३॥

अष्टमभावस्थमङ्गलफलम्—

यदि भवति जलादुल्लङ्घ्यो मीतस्यने
सततमदितभापी गुहागस्त्रीमुगेनः ।

मुतफकिरवडामे जौहरी सोऽथ जख्मी
कमफड्यमन स्यात्तागरोऽस्तृग्विकारै ॥३४॥

नवमभाउस्थमङ्गलफलम्—

नरपतिकुलमान्य सलमो घन्दनादौ भवति यदि जलादुल्कल्को वस्तस्थाने ।
परयुवतिरत स्यान्मानयो भाग्यवान् वै पुरजसुरमुसिद्धो हिर्गर्दश्च लेख ॥

दशमभाउस्थमङ्गलफलम्—

फुरफितरितसङ्ग वानिलो नेरुकिर्दा-
नयसमरिह लोके पृथित साहसी च ।
मिहिरजरजलालझारजेनयुतो ना
भवति यदि मिरीर शाङ्ख्याने सखी स्यात् ॥३६॥

एकादशभाउस्थमङ्गलफलम्—

जरमखमलमज्यांजर्फशीसाहिरीभि-
स्तुगारथपदात्यैयुं गजनश्चारिहीन ।
यदि भवति जलादुल्कल्को याप्तिराने
मदनसमरदत्त परिहृत सत्यगन्ता ॥३७॥

द्वादशभाउस्थमङ्गलफलम्—

यदि भवति मिरीर ररर्चास्थाने गतश्च
स्वजनद्वयभेत्ता कर्म्मशैर्ना वचोभि ।
मडमह्यजजुल्मी साहिदोवेधन प्राग्
जठरदहनदपो तुर्हनेश परेशान् ॥३८॥

इति भीमफलम् ।

अथ लग्नस्थबुधफलम्—

साहब् सगरो जितसुरोमा तुतारद साहबहिम्मतश्च ।
ताले भवेत्तत्सततं पिनीतो दाना चिर चात्मजमौख्ययुक् स्यात् ॥३६॥

द्वितीयभागस्थबुधफलम्—

शीरीसखन् दानिशपगनीचतङ्कर म्यागदि चदमखाने ।
उतारदो ना रजजनानुरत्ने भवेद्विनीत शुभकृत्यमेति ॥३७॥

तृतीयभागस्थबुधफलम्—

मुरीयती साहबदर्दसज्ज प्रभूतमित्र प्रमदाप्रियश्च ।
उतारदश्चेन्नशरोयशीयग्योनो भवेता सुशरो हमेश ॥३८॥

चतुर्थभागस्थबुधफलम्—

पुष्टोऽनपलोऽथ म ये यथेच्छो दानीदरो गीतप्रिय सम्बी च ।
उतारद स्यागदि दोम्तराने शीरीमगुन्कारगते मृषी च ॥३९॥

पञ्चमभागस्थबुधफलम्—

सुतान्वित मूर्खफितङ्गवेता युतारद म्यागदि अलखाने ।
दानाप्रणी माविरसज्जकश्च शिगूफुम्माह्नहिम्मतश्च ॥४०॥

षष्ठभागस्थबुधफलम्—

वेरो नर स्यात्तसिआ त्रिधाना रन्गुत्तर काहिलजाहिलोऽपि ।
षट्मराने हि भवेद्रीगन्धो यत् माधप्रियचयुक् चेत् ॥४१॥

सप्तमभागस्थबुधफलम्—

तन्नेर मत्ययवा नुमान्धि पण्णकारी चनरसरी च ।
उतारद स्यागदि मत्तम च भवेत्त काहिल या मुरीयत ॥४२॥

अष्टमभावस्थबुधफलम्—

उमर्दराजः सुतरां सगर्वमेकं पुरं पाथिवलब्धचित्तम् ।
वेतो विधान हि नरं प्रकुर्यादुतारदो मार्गमकानगश्चेत् ॥४६॥

नवमभावस्थबुधफलम्—

दानीश्चरः मत्स्यगुरुरूपेणः सुग्री गनी धर्मपरस्तयङ्गरः ।
यदा दयीन्त्वल्को नशीन्रजाने भवेत्स प्रथितः शुभङ्करः ॥४७॥

दशमभावस्थबुधफलम्—

साहबू जलालो सुतमौखल (?) म्यान्नरेन्द्रमुत्थः शुभकर्मकृत्ता ।
शीरीसखुन्साहवर्द्धमहदचोतारदश्चेत्सालु शाह्मजाने ॥४८॥

एकादशभावस्थबुधफलम्—

तज्ज्वरद्यात्मजमौख्ययुक्स्यादानाप्रणीर्भूप्रियस्तिपाही ।
सर्दारफ पाकडिलो दयीन्त्वल्को यदा आपितमकानगः स्यात् ॥४९॥

द्वादशभावस्थबुधफलम्—

नापाक्जनैश्चारुगुसीरपेतो वेतालकः कम्शदयर्षददः ।
उतारदः म्यान्नादि रत्नरजाने भवेद्द्विरीसोपि च गर्दवर्द्धः ॥५०॥

इति बुधफल समाप्तम् ।

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अथ लग्नस्थगुरुफलम्—

मुदतरी यदि भवेन्नित् तानं साहिवः सुशदिलो मनुजः स्यात् ।
आमिलः पुष्पसुम गिरदारः फरमो ह्यमरिरो मटचूयः ॥५१॥

द्वितीयभावस्थगुरुफलम्—

मुदतरी यदि भवेन्नरजाने वृजग्ग परमपुण्यमतिस्स्यात् ।
आमिलः कनकमनुयुतश्च ग्यरो हि मनुजो जरदारः ॥५२॥

तृतीयभावस्थगुरुफलम्—

गाफिलो बहुपराक्रमयुक् स्यान्मानवः परुषवाक् च वखीलः ।
पालको भवति श्रेष्ठजनानां मुदतरी यदि विरादरत्नाने ॥५३॥

चतुर्थभावस्थगुरुफलम्—

अश्वजर्जरकशीरथफीलैर्युग्जनः प्रियतमः खलु राज्ञः ।
मुदतरी यदि भवेद्धि चहारुन्मनये सकलसौख्ययुतः स्यात् ॥५४॥

पञ्चमभावस्थगुरुफलम्—

पण्डितः पुरुतरद्द आयः पुत्रपौत्रसहितो महब्रूवः ।
मुदतरी यदि भवेत्फरजन्दस्यालये न मनुजो जरदारः ॥५५॥

षष्ठभावस्थगुरुफलम्—

काहिलश्च बहुरोगयुतश्च मानवो वदसखुन्वदशिल्फः ।
मुदतरी यदि भवेद्रिपुत्नाने मातुलादिभवसौख्यविहीनः ॥५६॥

सप्तमभावस्थगुरुफलम्—

फाजिलः सुप्रयुतः सुविनीतो हम्जवाक् च रमणीसुप्रयुक्तः ।
फारसश्च चतुरः किल ना स्यान्मुदतरी यदि भवेज्जनरत्नाने ॥५७॥

अष्टमभावस्थगुरुफलम्—

वेदिलश्च परदेशरतश्च जाहिलः खलु नरः सगदश्च ।
मुदतरी यदि हि हस्तभरत्नाने गुस्सरः किल भवेज्जनमस्तः ॥५८॥

नवमभावस्थगुरुफलम्—

इजूरते च खुरापीरजवांश्च खुरो बहुमुत्ती च मुरीरः ।
आमिलश्च यदि यस्तमरत्नाने मुदतरी प्रविभवेत् खलु यस्य ॥५९॥

दशमभावस्थशुक्लफलम्—

पालकीजलजवाहरफील सयुतो विविधवस्त्रविशालै ।

मुदतरी भवति शाहमकाने सादव खलु नरो नसर स्यात् ॥६०॥

एकादशभावस्थशुक्लफलम्—

साधिरः शुभतनुर्जरदार फारसी बहुराज्यमयुक् स्यात् ॥६१॥

काविलश्च यदि थाफितमकाने मुदतरी प्रियभवेत्कुशरी स्यात् ॥६१॥

द्वादशभावस्थबृहस्पतिफलम्—

मुपिलस कमफहम गतलजो बदसखुश्च रणभूतलचिन्त ।

काविलश्च यदि चर्चमकाने मुदतरी भवति ना बदफैल ॥६२॥

इति बृहस्पतिफल समाप्तम् ।

—(०)—

अथ लग्नस्थशुक्लफलम्—

अव्यलराने जोहा महय्य मुकरव नृपतिम् ।

दानिदमन्द मनुज जरदार जनखुरो प्रकुरते ॥६३॥

द्वितीयभावस्थशुक्लफलम्—

शीरीमुखुन् मनुष्य जरजेरर्जकीशालै ।

यन्मिहरा जरराने जोहा कुरते च मद्भज दक्षम् ॥६४॥

तृतीयभावस्थशुक्लफलम्—

जोहा भवति तिरादरराने वेन्मानयो जान ।

जोरावरो हरीश सालस्य सानुन सादव ॥६५॥

चतुर्थभावस्थशुक्लफलम्—

पेयाशो मालनारो नेकीमारश्च फारसश्चेत्स्यात् ।

जोहरा दोस्तमकाने भवति मनुष्य प्रियवदश्चाह्य ॥६६॥

पञ्चमभावस्थशुक्रफलम्—

दानोद्वरो मनुष्य सुतघनधान्यैश्च सकुलो यस्य ।
जोहरा पञ्चमस्थाने भवति यदा हि महीपते प्रीति ॥६५॥

षष्ठभावस्थशुक्रफलम्—

यारोऽन कम्सहवद् येदर्दो जाहिलो जात ।
खलु जोहरा हि दुश्मनस्थाने नै वेदिलो भवति ॥६६॥

सप्तमभावस्थशुक्रफलम्—

साहवदर्द कुशल मकलकलासु फारसो ना स्यात् ।
जोहरा हप्तमस्थाने स्त्रीजनचित्ताशुरञ्जको भवति ॥६७॥

अष्टमभावस्थशुक्रफलम्—

मगरूरो वदखुल्क स्त्रीधनसीत्यैश्च वज्रितो मनुज ।
हत्तमस्थाने जोहरा भवति वितृप्त मनो न सप्रामे ॥६८॥

नवमभावस्थशुक्रफलम्—

नेकीकार मुभग खुशरो दानी च मानयो जोहरा ।
धन्तमस्थाने मुर्ताज नशरश्च मज्जितसी भवति स इति ॥६९॥

दशमभावस्थशुक्रफलम्—

दर्दकोजरदार पितृगुरुभक्तश्च काविलो मनुज ।
जोहरा शाहमस्थाने भवति मुगीरश्च साहयो वा स्यात् ॥७०॥

एकादशभावस्थशुक्रफलम्—

जरदार महबूब सिर्दार वा मुरीयत मनुजम् ।
यापितमस्थाने जोहरा मर्दश पुग्दत वुम्ते ॥७१॥

द्वादशभावस्थशनिफलम्—

मादरग्यां उदकार कमसहश्च मानरो लुदित ।

उदधत्त किल जोह्वा सचमग्ने हि गुस्वरो भवति ॥७४॥

इति शुक्लफल समाप्तम् ।

अथ त्रिंशत्स्थानिफलम्—

ताल यदि स्याज्ज्वाला उदधत्तश्च लागरो मनुज ।

शठकम्बुर् वेदिल वाममतिपूर्ण प्रमुर्भवति ॥७५॥

द्वितीयभास्वस्थशनिफलम्—

याथागो उदहाल कोतोदत्तश्च गुस्वरो जोह्वा ।

जरगाने यदि मनुजो नाह्य परदेशगश्चाप ॥७६॥

तृतीयभास्वस्थशनिफलम्—

जोरागरो यगील सुशङ्कना च मानर सध्य ।

अनुचरघृन्समेनो भवति यत्र प्रिरादरे जोह्वा ॥७७॥

चतुर्थभास्वस्थशनिफलम्—

मुतफक्षिरा र्नाश परितप्तो मानरो जोह्वा ।

मादरग्याने यदि म्यात् कमनोरश्च लागरो भवति ॥७८॥

पञ्चमभास्वस्थशनिफलम्—

अदधत्तो मुतफक्षिर मुतमररग्निदध नाहिलो मनुज ।

जोह्वा पञ्चमग्ने कोतद्दहश्च जाहिलो भवति ॥७९॥

षष्ठभास्वस्थशनिफलम्—

दानीद्वर जलील जनयति मनुने मुक्कर्म नृपतिम् ।

निनितपैरिमम् दुदमग्ने स्थितो जोह्वा ॥८०॥

सप्तमभावस्थशानिफलम्—

वदरो जनः कृशाङ्गः कम्पद्भनश्च मानवो हिर्जः ।
जानो या म्याज्जोहो हप्तुमराने यदा भवति ॥८१॥

अष्टमभावस्थशानिफलम्—

धीमारश्च हरीशो दगलराजश्च दोलखी मनुजः ।
जोहल्हस्तुमराने भवति धरीलः कृपालसो भीरुः ॥८२॥

नवमभावस्थशानिफलम्—

यक्षतुलन्दः श्रीमान् शीरीसखुनश्च मानवो यदि वै ।
जोहो यक्षतमराने वेतालश्च हि कृपालुरपि भवति ॥८३॥

दशमभावस्थशानिफलम्—

शाहमराने जोहलच्चेपु दशापते च मानवः शाहः ।
अथवा भवेन्सुशीरः खुराखुल्कः मुहूर्ती गनी नेही ॥८४॥

एकादशमावस्थशानिफलम्—

साहयदर्दो नेकः शीरीसखुनस्तयद्गरो ना स्यात् ।
याप्तमराने जोहल ईशाः माविरो रिपुहन्ता ॥८५॥

द्वादशमावस्थशानिफलम्—

तैंगहालो यदफेलः पापासकश्च मुपिलसो मनुजः ।
जोहः रत्नमराने भवति हरीशः कृपालुरेव स्यात् ॥८६॥

इति शानिफलं समाप्तम् ।

अथ लघुस्थराष्टफलम्—

अव्यलराने यदा रामः निस्मनाकश्च काहिलः ।
मनुजः म्बार्थकना म्बाइवेदोरेनु नारिलः ॥८७॥

द्वितीयभागस्थराहुफलम्—

कृजीवादासिदरासो मालराने च मुपिलसम् ।
करोति मनुज वाऽन्यदेशे धनसमन्वितम् ॥८८॥

तृतीयभागस्थराहुफलम्—

पाक शाहवल स्याद्वै नेरुनामी गनी सरती ।
शीयुमूताने यदा रास प्रभवन्मनुजो धनी ॥८९॥

चतुर्थभागस्थराहुफलम्—

रासश्चेदोस्तृतीये स्यात् परेशानो मुसाफिर ।
नादानोऽपि च घादी च सौरयहीनो विपक्षक ॥९०॥

पञ्चमभागस्थराहुफलम्—

पिसरस्ताने स्थितो रास पुत्रसौख्यविरजितम् ।
वेदोरा दर्दशिकम नादान कुरते नरम् ॥९१॥

षष्ठभागस्थराहुफलम्—

ग्लेच्छायनीशादूद्रव्याप्तिर्ग्ल च साहब नरम् ।
यदूराना[ध]स्थितो रास करोति रिपुसत्तयम् ॥९२॥

सप्तमभागस्थराहुफलम्—

हिर्जगर्दश्च वेतालो गुस्वरो यदूजनो भवेत् ।
हप्तमूराने यदा रास कलही मनुजस्तदा ॥९३॥

अष्टमभागस्थराहुफलम्—

हस्तमूलाने यदा रास शरीरी स्यान्मुशाफिर ।
वेदीन पिशमनाक स्यान्न यदनारश्च मुपिलश ॥९४॥

नवमभावस्थाराहुफलम्—

उस्तस्थाने यदा रास प्रभवेन्मनुजस्तदा ।

जवाहिर्जर्कणीयुत साहव सौख्यवात्रर ॥६५॥

दशमभावस्थाराहुफलम्—

रासो जादशाहर्याने भवेज्जोरारो गनी ।

विपक्षपक्षरहितो सुईश पुर्तश्चत ॥६६॥

एकादशभावस्थाराहुफलम्—

यापतस्थाने भवेद्रासो जायते नहि साहव ।

वेकारश्च कर्जमन्द कलही मनुजस्तदा ॥६७॥

द्वादशभावस्थाराहुफलम्—

रास स्थितो यदा यस्य खर्चस्थाने भवेत्तदा ।

कलहप्रियवेकार कर्जमन्दश्च सुपिलश ॥६८॥

इति राहुफलं समाप्तम् ।

अथ सर्वभावस्थवेतुफलम्—

यस्मिन्भावे फलं यदि राहो ग्रेहो शुभाशुभम् ।

तद्वदेयं विजानीयात्तत्रैव शिखिन् । वृत्तम् ॥६९॥

इति महार्णां द्वादशभावफलानि ।

अथ राजयोगाध्यायः

यदा माहताग्रो भवेन्मालयाने मिरीचोऽथवा मुद्रतरी वस्तरयाने ।
 अतारिद् विलग्ने भवेद्दृक्शापूर्णो भवेदानदारोऽथवा वादशाह् ॥१॥
 भवेदाफताग्रो यदा पञ्चयाने पुनर्देवपीरोऽथ केन्द्रे गुर्या ।
 सुजात शुतर्फीलताज्याह्वाह्यो जरीजर्जरायस्यदात्रदिचरायु ॥२॥
 यदा चस्मखोरा भवेद्दोस्तखाने ततो मुल्लरी दोस्तरयानेऽथ लग्ने ।
 अतारिद्धनस्थो बृहत्साहिवी स्याद् बृहद्(१) पमस्वमलपजानासुपूर्णा ॥३॥
 तृतीये भवेदाफताग्रस्य पुत्रो यदा माहताग्रस्य पुत्रो विलग्ने ।
 भवेन्मुद्रतरी केन्द्रयाने नराणां बृहत्साहिवी तस्य ताले रजु स्यात् ॥४॥
 यदा मुद्रतरी पञ्चखाने मिरीखो यदा वस्तरयाने रिपी आफताग्र ।
 नरो वा अफूफो भवेत्पुञ्जरेणो बृहद्गोशने वाहिनीवारणाह् ॥५॥
 अतारिद् विलग्ने गुरो माहताग्रो गुरुर्ध्वस्तयाने तमो लाभयाने ।
 जहानस्य खूमी भवेन्नोकयस्त खजाना गनाह्यो मुलुक्साहिनी स्यात् ॥
 यदा देवपीरो भवेद् वस्तरयाने पुनर्देवपीरोऽथवा स्वप्रयाने ।
 अतारिद्धिलग्ने तृतीये मिरीय शनिर्लाभयाने नर कादिल स्यात् ॥७॥
 हम्लमाहताग्रो व्यये आफताग्रो यदा मुद्रतरी केन्द्रयाने त्रिनेत्रे ।
 भवेन्मानग्रो देवतेजस्वरह्यो बृहत्साहिवी वस्तरयाने कमाल ॥८॥
 खजानागजाह्यो भवेत्तद्वराह्यो जहानप्रियो मुद्रतरी जाययाने ।
 मिरीचोऽथ लाभे युध पञ्चयाने शनि शत्रुयाने नर कादिल म्यात् ॥

कमर् केन्द्रस्थाने शनिः शनुस्थाने त्रिकोणेऽथवा मुश्तरी चश्मखोरा ।

स जाते नरः साविरो सद्गुणज्ञो भवेच्छायरो मालदारोऽथ खूवी ॥

मिरीखोऽथवा खेशशम्भोलिखाने गुरुमौतराशौ जया माहतावः ।

भवेज्जन्मकाले यदा चश्मखोरो जुलीखप्रहर्ता जहानप्रचण्डः ॥११॥

धनस्थे कुमुदबन्धुपण्ठे रविः स्यात् सख्योमि विद्धेति विद्वान् कविश्च

बृहत्सायरी शालमख[म]लवनानः शुतुर्कीलफानूसतम्बूकनातः ॥१२॥

आयुस्थाने चश्मखोरा मालस्थाने च मुश्तरी ।

राहु जो पैदामकाने शाह होवे मुल्कफा ॥१३॥

यदा मुश्तरी कर्कटे वा कमाने यदा चश्मखोरा जमी थासमाने ।

तदा ज्योतिषी क्या लिखे क्या पढ़ेगा हुवा बालका बादशाही करेगा ॥

यदा चश्मखोरा भवेज्जन्मस्थाने तदा मुश्तरी वस्तुस्थाने विलमात् ।

स जातः शुतुर्कीलजातीदयादयो जरीजर्जरी वक्तृदाता चिरायुः ॥१४॥

आफतायो मालस्थाने यस्य जन्मनि च धूमम् ।

सरलरोजीमुश्किलं पढ़ें फांके मुफिलसम् ॥१५॥

आयुस्थाने चश्मखोरा मालस्थाने मुश्तरी ।

सयावस्थाने चन्द्रदीदम् बादशाहम्बर्वरी ॥१६॥

हमल् आफतावो धूपे माहतावो यदा मुश्तरी केन्द्रस्थाने त्रिकोणे ।

भये मानवो दीलतो लश्करादयो बृहत्सादियो तस्य खूवी कमालः ॥१७॥

हमल् आफतावो धूपे माहतावस्त्रिकोणेऽपि या मुश्तरी चश्मखोरा ।

नरो जायते राइरासन गुणज्ञो भवेच्छायरो मालदारोविसूवी ॥१८॥

यदा मुश्तरो कर्कटे वा कमाने भये रेटपुत्रो वसेत्कारयाने ।
ममं वीक्षते खूयरेटाः समस्ता भवेन्मदर्वे दर्दयन्तु दयालुः ॥२१॥
यदा भाग्यमालिक भलेवर पडे कमाकर सुदीलत राजाने भरे ।
फरंगे जयश्री अमीरी सुफल यजीरी अमीरी फरे वेफिर ॥२२॥
यदा चदमखेरा भयेद् हपतरयाने शशी दोस्तरयाने मिरीखोऽथ नके ।
सुरत्त(१)कमालो नरो दीनदारो गनीमप्रहन्ता जहानप्रचण्डः ॥२३॥
जमीजोऽथ नके शनौ भौतरयाने गुरौ माहरशी जरे माहतायः ।
भरेज्जन्मशाले नरो धा उदारो गनीमप्रहन्ता जहानप्रचण्डः ॥२४॥
यदा मुश्तरी फेन्द्रयाने त्रिकोणे यदा वरुतरयाने रिपौ आफ्तानः ।
अतारिद्द घिलमे नरो यस्तपूर्णस्तदा दीनदारोऽथवा यादशाहः ॥२५॥

[इति रेटकीतुकं समाप्तम् ॥]

The Contents of the Kheta-Kautuka are as follows :—

Verse 1 : Worship of Iṣṭamūrti

Verse 2 : Introductory verse

VS. 3-14 : Human destiny as ordained under the influence of the sun upon different Bhāvas.

„ 15-26 : Human destiny as ordained under the influence of the moon upon different Bhāvas.

„ 27-38 : Human destiny as ordained under the influence of Mars upon different Bhāvas.

„ 39-50 : Human destiny as ordained under the influence of Mercury upon different Bhāvas.

„ 51-62 : Human destiny as ordained under the influence of Jupiter.

„ 63-74 : Human destiny as ordained under the influence of Venus.

„ 75-86 : Human destiny as ordained under the influence of Saturn

„ 87-98 : Human destiny as ordained under the influence of Rāha.

Verse 99— Human destiny as ordained under the influence of Ketu.

Verse 1-25 : Rāja-Yogādhyāya.*

* For further details, see Appendix I. Translation and Notes on Kheta-kautuka of Khān Khānān Abdur Rahīm

CHAPTER V

(1) SANSKRIT WORKS ON KHAN KHANAN

ABDUR RAHIM

(1) Jataka Paddhaty Udaharana

Khān Khānān was very much interested in Astronomy and Astrology as is evident from his own work "Kheta kautuka". As a matter of fact, all the Muslim rulers, nobles, and chiefs took a great interest in Astrology, in particular Nawab Khān-Khānān used to be constantly surrounded by Hindu Poets Philosophers, Astrologers and so on. Śrīkrṣṇa Daivajña was, during the life time of Khān Khānān, the King among Astrologers and therefore, it is no wonder that he took a great interest in forecasting the future life of the son of Bairam Khān, Khān Khānān of Akbar the great. The printing of our critical edition of the Jataka paddhaty udaharana i.e. the Horoscope of Khān Khānān Abdur Rahim as prepared by Śrī Krṣṇa Daivajña after the great celebrated work the Jataka paddhati of Śrīpati of undying fame is now nearing completion. The wonderful achievements of Śrī Krṣṇa Daivajña in this work as well as his life history, etc. will all be found in that

work, particularly, in our Introduction to the work in English. So, they are not repeated here. Only the relevant extracts relating to the esteem in which the great Khān Khānān was held, the time, date, and place of his birth, etc. are quoted below. From these extracts it will be seen that he has been praised for his knowledge for all Indian scripts and languages. This fact has been emphasised by Rudra Kavi as well in his Nawāb-Khān—Khānān-carita (*vide infra*). Further, it has been clearly stated in the Jātakapaddhaty-udāharaṇa that the Khān Khānān was born in Lahore in the Ś'aka year 1478 i. e. Vikram Saṃvat 1623 or 1556 A.D. in Lagna Mithuna on Monday, the Full-moon night in the month of Agrahāyaṇa when the evening had set in and night had advanced by 2 Ghatīs 55 Pals. Minute details have been recorded here in order that accurate mathematical calculations may be facilitated.

“अस्ति ममस्तत्तामन्तसीमन्तिनीतिन्दूरपूरदूरीकरणकारणस्य
मदमत्तारिपुवारणवारणेन्द्रस्य सकलजलधिबेलावलयितेलावल-
तिलकायमान [स्य ?] निखिलमूपालमोलिमालामिलन्मुकुटतटनट-
न्मणिमरीचिमञ्जरीपुञ्जपिञ्जरिमञ्जुपादारविन्दस्य सकल-
सुवनानन्दकन्दस्य प्रचण्डभुजदण्डचण्डिमाकर्षंकुण्डलितकोदण्ड-
हिण्डमानकाण्डप्रकाण्डताण्डवाडम्बरोहण्डराण्डितारिमुण्डपुण्डरी-

कल्पण्डमण्डिताखण्डभूषण्डलस्य, अखण्डपर्वपर्वतगह्वरखण्डना-
 खण्डलस्य लोकालोकातिवर्तिपथपान्यग्रोढप्रतापमार्तण्ड-
 चण्डकरनिकरनिरस्तसमस्ततमस्तोमस्य लोकलोचन-
 चकोरपारणासोमस्य अखण्डमहाण्डमण्डलावरणमरुणाघास-
 निवसनाभवद्भुवनजङ्घालोल्लाघकीर्तिप्रतापस्य
 असमसमरसाहसकमरलस्य शरणागतवज्रपञ्जरस्य निरुपधि-
 कवणावहणालयस्य श्रीमज्जलालदीनस्य (Jalāluddīn)
 आरुवरपातसाहमहाप्रतापस्य (Emperor Akbar) अपरा
 प्रतिकृतिरतिप्रणयपान्न विनासितानेकशान्वस्त्रीनेत्रकादम्बिनी-
 प्रसुमरबहुलबाष्पपाथोधिसमिद्धप्रतापप्रतापवडवानल, सप्ताङ्गपा-
 रपारीणशरच्चन्द्रचन्द्रिकावदातवार्तिप्रशस्तिः अधिरलमदजल-
 विलुलितविपुलकपोलपालशालितुङ्गमातङ्गसङ्घवितरणगजपती-
 कृतावनीवनीमकः चतुर्दधिवेलाघनदधरामारधारणापदुद्धार-
 धीरताघ, कृतभुजगराजमानाजानुभुजस्तम्भदम्भोलिलालितक्षोणी-
 तलप्राज्यसाग्राज्यधुरन्धरः सरुलशिष्टोपजुष्टपादपीठः समधि-
 ष्ठितोपायचतुष्टयः पाङ्गुण्यप्रवीण, सकल कलाकलापबौत्तला-
 तिपेशलो निखिललिपिशिल्पदेशभापाविशारदः शारदोप-
 दिर्यमान- सर्वानवदग्रहद्विद्याविनोदमोदमानमानस
 प्रभूतप्रेक्षावद्गुणपरीक्षानिवध सकलपण्डितमण्डली-
 समाश्रयविश्रान्तिरुत्पपादपः क्षपाकरत्रपाकरवदनारविन्द
 श्रीखानखानापरनामधेयः प्रधानपुरुष । तस्य सर्वग्रन्थाण-
 परम्परामाजनस्य धर्ममार्गप्रवर्तकधुरीणस्य जन्मसमयमधिकृत्य
 उदाहरणप्रमो लिरयते ।

तत्र श्वेतवाराहकल्पप्रवृत्तयोऽब्दवृन्दः १९७२९४८६५७ ;
 सृष्टितो गताब्दगणः १९५५८८४६५६ ; गतकलिः ४६५७ ;
 सकलभूमण्डलप्रयितयशोराशेः श्रीविक्रमार्कस्य राज्याद्-
 गताब्दाः १६१३ ; ग्रहाग्रंसेरोदग्रभास्वत्प्रतापश्रीशालिवाहन-
 शाकेऽब्दाः १४७८ ; ब्रह्मतुल्ये गताब्दाः ३७३ । अत्र वर्षे
 मार्गशीर्षशुद्धि १४ सोमे घटिका ५, पलानि ३७ परतः पूर्णिमा ।
 कृतिकानक्षत्रं घटिका २६, पलानि ५८, परतो रोहिणीनक्षत्रम् ।
 शिवयोगः घटिका २४, पलानि २०, परतः सिद्धयोगः ।

इह दिवसे सूर्योदयाद् गतघटिकासु २८ पलेषु १८, रात्रगंत-
 घटोषु २, पलेषु ५५ ; मिथुनलग्ने लाभपुरे श्रीमत्स्नानिखाना-
 महाशयानां जनिरभूत् ॥^७

(2) NAWAB-KHAN-KHANAN-CARITAM BY RUDRA
 KAVI

Apart from the very interesting work partly described above, there is another complete work on the life of Nawāb Khān Khānān called Nawāb Khān-Khānān-carita by Rudra Kavi. Unfortunately only one Ms. of this very fascinating work is available. It is now preserved in the Common Wealth Relations office Library, London, Manuscript No 7304, Buhler 70B. As the work is being critically edited here for the first time,

we consider it necessary to record a description of the Ms here

The Ms is written on European paper, Size 11" in. by 3½" in, written in Devanagari script in the nineteenth century eight lines in a page

Keith is absolutely wrong when he says (India Office Catalogue of Sanskrit Mss, Vol 2 p 1187) that the Nabab Khān-Khānān carita is a panegyric of Emperor Jahangir Nawab-Khān-Khānān survived Akbar (died 1605 A D) and was long lived He died in 1930 A D while this work was composed in 1609 A D The adjectives सर्वलिपिषु सर्वदेशभाषासु सज्ञासु कुशल the verse वीरश्रीजहगौरसाहे मदनप्रोढप्रतापोदय—शुभ्यद

सयासानन्दया भूयते etc, particularly the very use of the Title Khān Khanān throughout the work are absolutely meaningless except with reference to Nawab Khān Khānān Abdur Rahīm This will be absolutely clear from the description of the work given below Further, the Jahangir chanta by Rudra preserved as Ms in Baroda Oriental Institute is a different work altogether (1)

There are two other Mss of the works of

(1) For details about this work, see my work Muslim Patronage to Sanskrit Learning Vol II and Rudra Kavi and his eulogy of Muslim Rulers

Rudra Kavi in the India office Library, viz. No. 7303, Buhler 70C, viz. the Kīrti-samullāsa being a panegyric of Sultan Khurram, son of Jahangir, and No. 7089, Buhler 70A, viz. the Dānasāha-carita, a eulogy of Akbar's son Dāniyal. The scribe of these two Mss. as well as of the above-mentioned Khān-Khānān-carita has copied the work very corruptly. This confusion was particularly due to the fact that the same or similar verses are found in all the three Mss. only with the alteration of a few words or letters here and there to suit the metre in particular.

Rudra has to his credit, besides the Dānasāha-carita, Kīrti-Samullāsa, Nawāb-Khān-Khānān-carita and Jahangir-carita, a bigger work called the Rāstraughā-vamśā-Kāvya (Ms. No. 1052, p. 1036 of the catalogue, Gaekwad's Oriental Series, No. CXIV). The work is dated 1518 Śāka or Samvat 1745 i. e. 1596 A.D. It has also been edited in Gaekwad's Oriental Series as Vol. No. 5 Bombay, 1917.

So this work was composed thirteen years earlier (during the rule of Akbar) by Rudra Kavi than the Nawāb-Khān-Khānān-carita which is dated 1909 A. D. and was composed during the reign of Jahangir. This work was composed at the instance of Nārāyaṇa Shāh, father of

Pratāpa Sāha. This work contains some verses that were again used by Rudra in his later works.

The Nawāb-Khān-Khānān-carita is a historical poem, composed at the instance of Pratāp Sāha, who was the ruler Sālāsāila and Mayūra Parvata, a strategic region between two dominions under Akbar's control. He had a treaty with the Mughal rulers and in any case desired to please the Mughal Royal family by having panegyrical poems composed in their honour. As a result, the above-mentioned four works, viz. Kīrti-samullāsa, Dānasāha-carita, Jahāngīr-carita and Nawāb-Khān-Khānān-carita were composed. Nawāb Khān Khānān was not a member of the Royal Family; but he was brought up by Emperor Akbar and used to live like a Nawab and was held in a high esteem by the Emperor himself.

Though Rudra Kavi dealt with several persons in these works, still, there is only one introductory verse, viz.

गङ्गावत्परमावंशोमननवध्रीदानगहोत्तम-
स्फुर्यच्चित्रचरित्ररत्ननिचयं मूढमण्डलीमण्डनैः ।
गालादोगमयूरपर्वतमहोपालप्रनासाप्रवा-
रम्भं शङ्कवीर्यतो वितनुते वागुमुष्ममेन नयम् ॥

The poet has, however, repeated the names of Dāmyaī, Khuram, Khān-Khānān, etc, in the colophons. The purpose of the composition of the works has been clearly stated by the poet in the first verse of the fourth ullāsa of the Khān-Khānān carita wherein he asks for the Royal patronage of the Muslim rulers for his local Chief, "Why should not Pratāpa be an object of your favour—Pratāpa, who is your protegee, is at the height of his joy on hearing some good news about you and though living far off, still, constantly praises you." The 2nd verse is also composed in the same strain—"Khāna Khānān, formerly you used to look upon Pratāpa Siha as your son, further, he is greatly indebted to Akbar Saba and is most gratified for your very kind behaviour, so you should deal with him in a manner that befits him."

Rudra Kavī was a Poet of high order. In the present work, he was much handicapped, firstly he had to compose poems on order, secondly, for the members of the same Royal family. He entertained a high opinion about Khān Khānān, so this work has been a very welcome addition to our knowledge about a great poet who flourished during Muslim rule.

in India. As the subject-matter of the above-mentioned works is about the same, some verses occur in all the three works with occasional changes here and there. "Dānasīha" and "Khāna-khana" have metrically the same characteristics and therefore, with regard to these two names, he simply substituted one word for the other *mutatis mutandis*. For insertion of the word Khurm, in the text he had to change the Text a little.

The poet has used choice words for expression of thoughts. As for example, in ullasa 3 verse 4, he has used the words in such a way that if and when 'Ma's used in the verse are changed into "Ha"s, the meanings of the words are completely reversed, and the rival kings are extremely ridiculed or censured. The poet says in this verse—"O King ! you and your enemy are almost the same, the difference being only that of Ma and Ha, the 'Ma's with reference to you should be rendered into "Ha"s with regard to your enemies" तत्र मोहो विशेष ' Thus the words 'Manyate," "Namyate" etc, when applied with regard to the enemies of the king will mean 'Hanyate," "Nahyate" etc, i.e. are killed, fettered, etc. Again, the use of three "Tan's in every metrical foot

in verse two of the first Ullāsa one has added to the graceful diction of the verse.

Though Khān Khānān was a great Hero and a person of hallowed memory, still few historical events have been referred to in the Nawab Khān-Khānān-carita. In 4. 4, however it has been mentioned that Khān Khānān's two sons, whose names are used rather in a twisted form for the sake of metre and described as "Ambar—S'ambara—Madana,"¹ are credited with the conquest of Ambar. The following verse also refers to the conquest of Ambar by them, to the great joy of the inhabitants of the Deccan.

Khān Khānān has, however, been profusely praised for his manifold qualities—heroism, charity, magnanimity, strong determination, etc. In verse one of the second Ullāsa, he has been compared with Kalpadruma, Cintāmaṇi, Kāma, Vikramāditya and Bhojarāja.

1. See Chap. I, p. 7 The demon S'ambara was killed by Madana, son of Viṣṇu. The king of Ambar here has been compared with demon S'ambara and therefore, Khān Khānān himself with Lord Viṣṇu. Consequently, the two sons are also said to have been as beautiful as Cupid himself.

[रुद्रकविकृतम्]

नवाव-खानखानचरितम्

कमलमतुलशोभ रात्रिसङ्कोचमीते-
रिव क्षरणमुपेत य. वदापि स्व'हस्तात् ।
कयमपि न जहासि स्वाश्रितानन्दहेतु'
भवजलनिधिसेतु भानुमन्त भगे तम् ॥१॥
मायारन्तरि पार्थयन्तरि सुराधीशद्विष्पा हन्तरि
प्रासप्रातरि कामदातरि दयादानप्रतस्यातरि ।
पद्माभन्तरि पञ्चवाणवितरि क्षीरोदजामातरि
स्वात्मध्यास्तरि भक्तपातरि मनो भूयाद् बन्धभातरि ॥२॥



× × × प्रतिपदेष्टा(?) स्थितोऽपि रविरिव व्याज्जमवलम्बमण्डल
प्रशमिताशोषद्विपदिग्धनोऽपि ज्वलत्प्रतापानल आयतलोचनोऽप
मूढमदर्शन मवलजगत्प्रासादसिस्तरदोषररीभूतकीर्तिमहाध्वज
प्रणष्टदोदंष्टमण्डपमण्डलीविश्रान्तजयश्रीविराजमान किं
बहुना सकलसीमाभ्यनिधि श्रीनवावग्यानसानाभिधभूपाल येन
वर्णनीय ॥ इत्येता

जयत्येष जगत्येव तत्पञ्चमो महारथ ।

प्रतापैरनिधि शोभात् ग्यानसानाभ्य-भास्वरः ॥३॥

बाहोलेखितवैरिशाणितपय ससिक्तसग्रामभू
 निक्षिप्तेभविदीर्णकुम्भविगलन्मुक्ताख्यबीजोदगता ।
 खानश्रीकमनीयकीर्तिलतिका शेपाहिमूला स्फुर
 न्नक्षत्रप्रसवा निशाकरफला^१ गङ्गामग्न्यम्रति ॥४॥
 इदमभूति नातिथोऽकृतसमानधर्मांतर (?)
 प्रचण्डमहसांमुना विचरदेकने ^२ स्थितम् ।
 चिर किमपि सप्रति प्रबलखानखानप्रभो
 प्रताप नवमानुना समजनि द्विनेत्र जगत ॥५॥
 इन्द्र शक्त्या रुपाग्नि शमनकुदसिना^३ निःश्रुतियुद्धकाले
 नैष्ठुर्येण प्रचेता प्रहरणपयसा वाजिवेगेन वायु ।
 अर्थप्राप्त्या कुवेर प्रनिभटघटितनूरदृष्ट्या महेश
 सेवन्त श्रीनवाव हरिदधि पतयो हस्त सामन्तकल्पा ॥६॥
 उल्लङ्घयेदपि पयानिधिरेप बेला-
 मिन्दुदं हृदपि चलेदपि कान्चनाद्रि ।
 श्रीखानखानकलिता ललिता कदाचि
 न्न एव यथा खलु भवदभयकरोक्ति ॥७॥
 खानश्रीकमनीयकीर्तिमतुला लोकत्रयव्यापिनी
 कैलासेन महीभृता तुलयितु धाताऽभवत् सोद्यम ।
 तत्पूर्वमिदं शिशिलपद्मात्तु मन्दाकिनी
 माधायप्यनुलेति नाभिलिखन् विष्णोर्विवश ह्रिया ॥८॥

१ M कला । २ M स्तुति । ३ M पि । ४ M प्र ।
 ५ नदि । ६ M गिता । ७ M रपि । ८ M त्रय ।

घातः किं ननु तुल्यते हिमवता सार्धं यज्ञः कस्य वा
 श्रीखानेन्द्रमहीपतेवंत भवान् व्यक्तोऽधुना^१ वैदिकः ।
 कस्माद् व्याप जगत्तृयीमिदमसौ कुत्रेह न ज्ञायते
 घाता बालसरस्वतीवचनतो मग्नोद्यमोऽभूदतः ॥९॥
 दोनारातितमिलघममहसा पाणी^२ गृहीता युधि
 प्रासूत प्रथितो कृपाणलतिका कीर्ति-प्रतापो यमी ।
 सर्वोर्वी^३पतिचक्रचारुमुकुटालङ्कारचूडामणिः
 खानसोणिपतिः क्षितौ विजयतामाचन्द्रसूर्याणिवम् ॥१०॥
 श्रीमन्नवाव^४खान[खान]वरिते प्रथम उल्लासः ॥१॥

[द्वितीय उल्लासः]

श्रीमान् कल्पमहीरुहः किमवनो किं वा स चिन्तामणिः
 किं कर्णः किमु विक्रमः किमथवा भोजोऽवतीर्णः परः ।
 इत्थं यत्र विलोकिते मतिमतां बुद्धिः समुज्जृम्भते
 सोऽयं संप्रति खानखान-नृपतिर्जीवात् सता भूतयो ॥१॥
 खानखान-नवावस्य गुणान् गणयितुं विधि ।
 तारामिधेण तनुते सुधाविन्दून् नमः[३] पटे ॥२॥

१ M. नो । २ M. घर्म । ३ M. पाणी । ४ M. वी । ५ M. श्रीमन्न
 वाव । ६ M. गुण ।

मार्गे पृच्छन्ति पान्या^१निति पुलिनपतत्कूजितैः^२ सिन्धवोऽय
 वोरथ्रीखानखानक्षितिपतिरवनी^३ द्यास्ति कल्याणतः किम् ।
 यस्योद्यत्खड्गधारादलितरिपुवधूदृक्पयः^४ 'पूरभूरि-'^५
 स्फारीभूतप्रवाहाश्चिरमिह जलघेः सङ्गसीख्यं भजामः ॥३॥

थ्रीखानखान क्षितिप प्रताता
 भट्टोव सत्या भवतः प्रतिज्ञा ।
 त्वं नूनमेकत्र मुधाप्रतिज्ञः
 प्रतिश्रुतादप्य^६विकप्रदाने ॥४॥

प्रतापस्ते वह्निस्तदनुमितिहेतुः प्रतिभटा-
 यशस्तोमो धूमः प्रसरति नवावक्षितिपते ।
 यतः क्षत्रुश्रेणीहरिणनयनामण्डलादशा-
 मजस्रं बाष्पाम्बुप्रसरविरतिर्नैव भवति ॥५॥

नवाव नृपकेतने^७ त्वयि कृतप्रयाणोद्यमे
 किमद्भुतमितस्ततः^८ क्षितिपमण्डली लीयते ।
 भवत्कटकघोटकस्फुटसुरश्रुटद्भ्रुट^९ रट^{१०} -
 द्रजस्ततिषु लीयते दिनकरोऽपि यत् कातरः ॥६॥

1. M. पण्या । 2. M. ते । 3. M. नी । 4. M. य ।

5. M. री । 6. M. प्या । 7. M. विज्जन । 8. M. स्तय ।

9. अत्र भूरटदिति समीचीन. पाठः । 'भूरटदिति' इत्युच्यमाने पाठे
 तु भूशब्दसमापङ्कः अलोविचो भूशब्दः इति शतं व्य. इयान् यतो
 भूर्लोकारिपरम् आपङ्गाश्वे प्रयुजतम् ।

श्रीमद्वीरनवावसैन्धव^१खुरक्षुणां क्षितिं मूर्च्छितां
संवीक्ष्य प्रतिभूपतिप्रियतमाः^२ सिञ्चन्ति^३ नेत्राम्बुभिः ।
लीलाकम्पितकर्णतालपवनैः संवीजयन्ति द्विषा
जानीमो दिवि घूलिघोरनिरियं छायाधर्मभुत्सर्पति ॥७॥

भवत्करकृपाणिकाहतविपक्षपक्षोच्छल-
च्छिदरः कमल^४सिंहिकासुतसहस्रसङ्काकुलः ।
सहस्रकिरण. स्फुरत्तुरगटापटङ्कनृद-
द्वरातलचलद्वजः पटलपर्वते लीयते ॥८॥

सुम्नातस्तरवारिवारिणि यशोधीताम्बर घारयन्
सम्पन्न कण्ठयन् परास्यकमलैर्भूदेवता पूजयन् ।
जुह्वी^५दसून् प्रतापदहने^६ स्वचन्द्रदो^७र्विक्रम.
ननु^८द्वज^९धरायर्दण्डयना प्राणाहुनी^{१०}राददे ॥९॥

एताः सप्रति गर्भगौरवमराट्टीरावरोपाङ्गना [ः]
नाम्तारेषु पलायिनुं वत कथं पद्भ्या भवेयुः क्षमाः ।
इदमालोच्य^{११} नवाय वीर भवनः ममामनादीभयद्-
भंरीभाद्युनिभिः समीनिरिय कि तद्गर्भपातः कृतः ॥१०॥

पलायितवने भयप्रतिशितवपनिर्मूलित-
प्रनीपनूपाप्तने पतितहारमुवापत्तेः ।

१. M. सिन्धव । २. M. नमाः । ३. M. नि । ४. सप्तम इति
भवेत् । ५. M. नि । ६. M. वी । ७. M. सप्त । ८. M. नि ।
९. M. वी ।

न तिष्ठति नखोदरक्षपितकुम्भमुक्ताफल
द्विपारिवसतिअमादपि किरातगातोदरी ॥११॥

भानु प्रतापिभिर्द्वारयशोभिरिन्दु-
स्तात प्रजाभिररिभि कुपित कृतान्त ।
कल्पद्रुमो गुणिजनैर्मदमोऽङ्गनाभि
सवीर्यते जगति भूपतिखानखान ॥१२॥

यत्र च राजनि राजनीति^१चतुरे चतुरर्णधमेखलमेदिनी
मण्डलमखण्ड शासति विवाद पङ्क^२दर्शनेषु अविद्याप्राधान्य
पूर्वमीमासायाम स्फोटाविर्भावो व्याकरणेषु नास्तिकता
चाक्रिषु महापा^३तकोपपानकध्वष धर्मशास्त्रेषु नयनाश्रूणि
हरिकथाश्रवणेषु छलजातिनिग्रहसशय^४वितण्डाहेत्वाभास-
प्रयोगप्रमाणादित्रेधा^५व्यभिचारो लक्षणवाक्यपदकृत्येषु मनस^६]
परमाणुता गीतमीमे उत्प्रेक्षाक्षोपो काव्यालङ्कारेषु कूटयुद्ध
महाभारते भय प्रथमप्रियसमागमनीयमान नखोदवर्णितान्त
करणेषु काठिन्य काणाटिकी^७कुचमण्डलेषु चापत्य पाञ्चाली-
नयनाञ्चलेषु मालिन्य मालवीकुचाग्रेषु मातसर्यं मर^८
हृदीय कापट्य लाटी^९ कुटिलकटाक्षेषु कौटिल्य केरलीकुन्तल
कलापेषु काश्यं काश्मीरीकटितटेषु माद्य माधरीचलनचातु^{१०}रीषु

१ M कुम्भ । २ M पत्रि । ३ M रजनी राजनीति ।

४ M षट् । ५ M महाप । ६ M सत् । ७ M अत्र आदर्श
'न नास्ति । ८ M कि । ९ M मरम । १० M लाटि । ११ M

दण्ड आभीरो^१ कवरीकुसुमेषु रागो गुजंर्यविम्बाधरेषु धाष्ट्रं^२
 सौराष्ट्रीषु नैऋद्ध्रं(?) स्वाधीनपतिकामु चिन्ता उत्कामु
 लोपुता वासकसज्जामु पश्चात्ताः कलहान्तरितामु आप्रहो
 मानवतीषु नैराश्यं विप्रलब्धामु सन्तापः खण्डितामु साहसम्
 अभिसारिकामु दीर्घल्यं प्रोपितपतिकामु पराधीनत्वम् अनुकूल-
 पतिषु^३ अनेकचित्ताराधकत्व दक्षिणनायकेषु कपटवादः शठ-
 नायकेषु अपमानो घुष्टनायकेषु द्विजिह्वना सपेयं द्विजाघातः
 मुरतेषु स्वर्धा चन्द्रकुरङ्गकामिनी^४ वदन-नयनेषु अप्रहस्त-
 पीडनं कान्ताकुचेषु रसनावधारेतिलकहेषु^५ पाणि^६ पीडनं
 विवाहेषु वर्णसङ्करश्चित्रपटादिषु कन्याधिरोहणं मृषादि-
 पहेषु ललसंसर्गो लयेषु मृषाभेदो रत्नेषु चौर्यं श्रीहरित्याल-
 चरितेषु भद्र^७ विकारः करीन्द्रेषु वनवारः^८ कुरङ्गेषु पशुहिता
 यागेषु^९ श्रुतिविलङ्घनं^{१०} ललनानयनेषु शात्रभेदः स्वप्नेषु
 वैषम्यं^{११} मदनदारेषु हृदयभेदो^{१२} दाटिमीषु शृङ्खला गिरि-
 कपाटकरिचरणेषु वन्यदिग्गजकवित्तेषु परीवादो वीणामु मूर्छा-
 गमो गानेषु कचग्रहः स्मरसमरेषु दण्डरुद्धेषु^{१३} । कन्य-
 पताकाञ्चलेषु कलङ्क^{१४} मनाद्धेयु वृषोत्तमर्गः पितृपापेषु
 दक्षिणायागकरणं दिङ् निरुचयेषु कोणमद्भुतः कमरेषु मधपत्र

१. भि. निरी । २. भि. नर्यं मनुष्यपतिषु । ३. भि.
 कान्तिराशिनी । ४. भि. मयह । ५. भि. रसनावधो रतिरन्ध्रेषु
 इति भावः । ६. भि. पापी । ७. भि. मर । ८. भि. वरि । ९. भि.
 वायव्यः । १०. भि. योगेषु । ११. भि. श्रुतिविलङ्घन । १२. भि.
 वैषम्यं । १३. भि. भेदे । १४. भि. छत्रेषु । १५. भि. वन्यः ।

भ्रमरेषु सुरालयत्वं सुमेरी करवालनाशो योधेषु अनङ्गत्वं
मदने तुरङ्गेषु कशाघातः मुखरत्वं नृपुरेषु परं व्यवस्थितम् ।

यस्य च मनसि धर्मेण तोषे धनदेन रोषे कृतान्तेन¹ प्रतापे
तपनेन² रूपे मदनेन करे कल्पद्रुमेण वदने सरस्वतीप्रसादेन
बले मारुतेन प्रज्ञाया सुराचार्येण कीर्त्तौ चन्द्रिकासमुच्चयेन
स्थितम् ।

अथ पुनर्गद्यम् । जय जय राजसमाजविभूषण विदलितद्रूपण
गुणगणमन्दिर मन्मथसुन्दर³ चन्दनशीतलशील वशीकृतदुर्गम-
दुर्गपरिग्रह विग्रहः ण्डितदुर्जन सञ्जनरञ्जन राजविरोचन कमल-
विलोचन दुःखविमोचन परदलशोचन शोषित⁴वैरियशोभरसागर
परध[र]णिपतिकुञ्जरगञ्जनसिंहकिशोर कठोरकृपाणनखाग्र-
विदारितवैरिनराधिप-मत्तमतङ्गज-कुम्भ-समुद्धूतकीर्तिकदम्बक⁵-
मौक्तिकहारविभूषितभूमिवधूधनपीनतरोदयभूषण-चरमाचलमय-
कुच⁶मण्डल वीरधुरन्धर चलति भवत्यरिपत्तनम्⁷ उत्तम-तावक-
घोटकखरतटपाटित-भूमितलो⁸त्थित-धूलिसमूहमपोहितुमिव शत्रु-
कुरङ्गदृशः स्रवदञ्जनसंकुललोचनवारि किरन्तु परन्तु न[विदन्ति]
पिच्छिलिते पथि कथमिव विन्ध्यमहीधरकाननवीथी⁹पलायन-
क[मं] भवेदिति । किञ्च, कुलाचलमण्डितभूतलभूषण भुजबल-
निर्जितभूमिपते ! बलि-शिवि-विक्रम-कण-सुपर्वमहीरुहतुल्यमते ।
परदलभञ्जन कलिमलगञ्जन गुणिजनरञ्जन मरते । राज-

1. M. कृतान्तेनपुन । 2. M. पनेनम् । 3. M. सुन्दर । 4. M.
शोणित । 5. M. कदम्बक । 6. M. कुञ्च । 7. M. भवत्यपरिपत्तनम् ।
8. M. तरी । 9. M. विधि ।

धुरन्धर भूमिपुरन्दर वैरिभगन्दर सकलकलाधर धन्यगते ।
चतुरशिरोमणि-परमकृपालय पालय जलधिमेखलमवनीमण्डल-
मारविचन्द्रसमुद्रम् ।

अपि च । मदन इव नागनारीभिस्तपन इव तपस्विभि स्पृहन(?)
इव मनस्विभि. समन इव सश्रुभि. पवन इव पथिक. स्वजन
इव सुहृज्जन.^२ जनक इव नागरीभि.(?) सनक इव पारमार्थिक.
पार्थ^३ इव धनुधरै. सार्य इव शरणाधिभिश्चिन्तामणिरिव
पाचकश्चडामणिरिव पार्थिवैः सुधाकर इव लोकचवोरैर्धाराधर
इव सूरिमयूरै. सागर इव धीरैः पुरन्दर इव वीरैरवलोकित ,तथा
नातिमासल^४द्वात्रिंशदङ्गुलमित^५मुखमण्डल सप्ताङ्गुलतनु[ति]र-
निशिताग्रकर्णयुगल प्रचुरायतमदुतरकेस चामरितपटधिकपञ्चाश-
ङ्गुल^६मिनकुञ्चितवहुतरपश्चिमपाश्वर्भाग पुष्पतरपृष्ठमण्डित^७
चामरचारुधिपुरसुन्दर-त्रिंशदङ्गुललाङ्गुल^८ दृढवर्तुलसप्ताङ्ग खुर-
मनोहरकरादि-वकुदयधि-चतुर्हस्तोत्सेध लाङ्गूलमूलाद्यपाप्लायधि
पञ्चहस्त^९परिमितदैर्घ्यं^{१०}मनघ्यैस्वभाव चण्डीशवोदण्डमियागण्ड-
गुणमण्डित श्रीराममार्गणमिव दूषणासहनशील रत्नाकरमिव देव-
मणिभूषित गङ्गाप्रवाहमिव शोभमाननुमावर्त^{११} महापुरपमिव
मकरलगतिवेदिन राजानमिव चामरधिराजितं जयविजितसुपर्ण-

१. नागरीभि इति ह्यात् । २. M. सुहृदजनन । ३. H. पार्थिव ।
४. H. शरल । ५. M. मिन । ६. अत्र पञ्चदशाङ्गुल इति
वा, पञ्चाशदङ्गुल इति वा भवेत् । ७. M. पृष्ठमण्डित । ८. M.
लाङ्गुल । ९. M. हात । १०. M. मध्यं । ११. M. अनुमावर्त ।

पवनमनसम् उत्तमदेशीयम् अश्वराजम् आरूढस्तादृगनेकतुरगारूढ
महावीरपरिवारविराजमान, सप्तस्थलगलदविरलमदजलमि[ल]-
दलिकुलकोलाहल^१किर्मी^२रितापरिमितमत्तमातङ्गसङ्घबृ^३हित-
रयगर्वित-हयहेषित-रथचयचक्रचीत्कारगभीरभेरीभाङ्गार-
वाराङ्गनाचरणमणिनूपुरभङ्गारचतुरर्वतालिकजयजयकारप्रमुख-
कलकलवधिरीकृतदिङ्मण्डल, सित^४हरित-पीत-लाहितविचित्र-
सामन्तनूपध्वजवसनविलसत्काक(१)मनोहरच्छत्रचामरमेघडम्बर-
मुन्दरभूपुरन्दर-शाहिजागिरनुदीनमहमुदरत्नाकरसुधाकर इतस्तता
वनम्नोपशोभिनवननरमकरन्दबिन्दुवन्दीकृतमिलिन्दवृन्दमेदुर-
माकन्दमुख^५तत्त्वरलतानिकरपरिरम्भसभ्रम^६लालस-मलयसमीर-
सेवितपुरोपवनानि कमलकुल-समाकुल-जलाशयपटलानि बहु
कुल्यापालिना[नि] शालि-यवगोधूमादिहरितक्षेत्राणि च वीक्ष-
माण सकौतुक सकलदिग्विजयकारी जयति श्रीनवावग्वानखाना
जगती^७पति ॥

अथ पद्यम् ।

कलि^८ कृतपदायते^९ सुरपदायते मेदिनी^{१०}

सहस्रकिरणायते भुजयुगप्रतापोदय ।

यशो हिमकरायते गुणगणोऽपि तारायते^{११}

सहस्रनयनायते नूप-नवाव-वीराग्रणी^{१२} ॥१३॥

१ M ल । २ M. कीर्मी । ३ M बृहित । ४ M सित

५ अत परं 'खुरलक' इत्यधिकम आदर्श । ६ M भ्रमण ।

७ M ति । ८ M कली । ९ कृतयुगायते इति युष्म पाठ ।

१० M नि । ११ M तारायते । १२ M ग्रणी ।

कीर्त्तं^१ श्रीखानखानक्षितिप^२कुलमणेः क्व प्रयास्यम्बुराशिं
 किं कार्यं श्रीनिदेशः कथय कथमये तात सिन्धो^३ जहात्मन् ।
 गाम्भीर्यादीनगण्यानतिविमलगुणान् मत्पते^४भ्रातृकार्पो-
 स्त्यत्क्रोधान्मत्सपत्नी सदनविविधसाम्भामसी यत् करोति॥१४
 श्रीमत्खान-नवायसंग्यजलदे^५ चञ्चत्कृपाणी-तडि-
 द्वाग्नि^६ न्न^७रिपुप्रतापतपने नाराच^८धारामुचि ।
 पूर्णा क्षोणितवाहिनो सुखधू^९कन्दपंदावानलः
 क्षान्तोऽमूद् विरराम वैरिवनितासीमन्तमार्गोदयः ॥१५॥
 श्रीखानखान-कलिकर्ण-नरेश्वरेण
 विद्वज्जनादिह निवारितमादरेण ।
 दारिद्र्यमाकलयति स्म नितान्तमीतं
 प्रत्यर्पिर्वीरघरणीपतिमण्डलानि ॥१६॥
 श्रीखानखाननृपकेसरिपुङ्गवेन
 दारिद्र्य^{१०}दन्तिनि हृते गुणिना जनानाम् ।
 तत्कुम्भमण्डलविदारणतूर्ण^{११} निर्यत्-
 सत्कीर्त्तिमीकितकचयेन दितो विभान्ति^{१२} ॥१७॥
 किञ्चिन्न^{१३} वैरिललनानयनाञ्जनहारिणः ।
 श्रीखानखानखड्गस्य हरणं रिपुसम्पदा^{१४} ॥१८॥

1. M. कीर्त्तः । 2. M. अतः परं 'ति' इत्यधिकम् भावार्थः ।
 3. M. तानसिन्धो । 4. M. सप्तपते । 5. M. जलधे । 6. M. श्मिच्छिन्न ।
 7. M. नाराचि । 8. M. गुलधु । 9. M. वीरिद्र्य । 10. M. तूर्ण ।
 अथ भूरीति माघीयान् पाठः सम्भाव्यते । 11. M. भाति । 12. M.
 किञ्चिन्न । 13. सम्पदाम् इति भवेत् ।

भूकोदण्डचलत्कटाक्षविशिख^१श्रेणीमिरेणीदृश
 साहाय्यस्य चिकापंया किमु निजप्राणेश्वराणां रणे ।
 क्षोणीकाम नवाव-धीरतिलक द्रुष्ट्वा गवाक्षान्तरे^२
 शृङ्गारेण भयानकेन युगपद्विन्दन्ति^३ भावान्तरम् ॥१९॥
 नानादेशीयनानाविध गज-तुरगाद्योपहारानपारान्
 नित्य पश्यन् नृपाणा मुकुटमणिरुचि^४स्फारिताङ्घ्रिप्रभाणाम् ।
 उर्वोमाक्रम्य धर्म^५द्युतिरिव सकलामास्थितरचक्रवर्ती
 नीर-श्रीखानखाना जगति विजयता यावदक^६दुविम्बम् ॥२०॥

इति श्रीमतप्रतापशाहोद्योजि[त] रुद्रकवीन्द्रविरचिते प्रबन्धे
 द्वितीय उल्लास ॥२॥

[तृतीय उल्लासः]

विद्वन्मण्डलकल्पपादपवन विद्योति प्राग्देवता-
 मङ्कतायतनं नितान्तकमलालीलाविलासायनम् ।
 सर्वो पश्यति^७चक्रमाग्यसदन भूमण्डलीमण्डन
 कीर्ते केलिनिकेतनं विजयते श्रीखानखाना नृप ॥२॥
 खानश्रीप्रयलप्रतापशिखिनो नि शेष^७मेघायते
 शत्रूणां पटली तदीयमयशो जानामि घूमायते ।

१ M विशिखी । २ M सान्ते । ३ M विदन्ति । ४ M रुचो ।

५ M धर्म । ६ सर्वोर्वीयतीति कथञ्चिद भवेत् । ७ M निषेय ।

मार्तण्डाशुलसत्कृपाणलतिका ज्वालाकलापायते
दारिः प्रमरः ममग्रविदुषा सद्यः पतङ्गायते ॥२॥

क्षोणीमण्डनस्थानस्थाननृपतेः पाणि. पटीरद्रुम-
स्तस्मिन्निर्गतकोश [खड्ग] मिपतो निर्मुक्तकुम्भीनसः ।
तन्पाणि. कथमन्यथाऽयिजनतासन्तापहारी* तथा
खड्गोऽपि प्रतिभमिपालनिकरप्राणानिलाशी भवेत् ॥३॥

यो युद्धे जातमान. सहचररमितो नित्यमीनध्वजश्री-
मकिन्दाशी भतश्रीरखिलागुणिजनैर्मन्यते नम्यते च ।
ग्रामा य न त्यजन्ति धितगजगमन यस्य देवो* न वामः
सोऽयं श्रीखानखान त्वमिव तव रिपुस्तत्र मोहो विशेषः ॥४॥

यदस्त्रधाराधरदर्शनेन प्रत्यर्धिपृथ्वीपतिराजहसाः ।
दिशः व्रयन्ते युधि कांदिशीका* श्रीखानखाना नृपति. स
जीयात् ॥५॥

श्रीखानखानस्य भवान्न मन्ये किञ्चिद्वरवस्तु वसुधरायाम्* ।
यदेकमाधित्य विमुक्तसङ्गा. सर्वेऽरयो दिक्तटमाश्रयन्ते ॥६॥

जय जय नृपचक्रचूडामणे सदाचार-चानुर्य-गम्भीरवारातिधो
विनिर्जित्य विश्वम्भरामण्डल श्रीमता हेमसम्भारदानोत्सवे
कल्पिते मेरुशैलव्ययाशङ्कया यद् यदाश्चर्य-चर्याचमत्कार[म]-

1. M. मार्तण्डाशु । 2. M. षडल । 3. M. हारि । 4. M.
जत । 5. M. दयो । 6. M. शिका । 7. M. यनुषयाय ।

भूत्¹ तदाकर्णयाकवरश्रीसूनामपुत्राग्न्यमुद्दिशा[हज]हाङ्गिर-
 द्विनीयप्रियत्राणा(?) गीर्वाणनाथो² निवासाय चिन्तावितान
 वितेने, तिरोधानहानादविश्रान्तमातंण्डविम्बप्र³काशादहोयामिनी-
 काललोपभ्रमादगनामण्डली कान्तविश्लेषवैयाकुलीमुज्जिहीते,
 तथा चन्द्रविम्ब भव⁴द्वैरिवकनोपमेय⁵ चिन्तया वीतशोभपुरैवा⁶-
 भवत् करवश्रेणि⁷रन्तर्भ्रम[द्]भृङ्गसन्दर्भदभेन कि दुःखशल्य
 वरीभर्ति, चर्कंति चिन्ता चकोरावली, पञ्चबाणोऽपि चाप न
 सज्जी⁸चरीकंति लज्जाकुल, प्रेतभूतावली डाकिनी-शाकिनी-
 चक्रवेतालमाला-विशाचादि-नक्तञ्चरश्रेणय क्वापि [या] ता,
 तथा वैरिभूपालवद्भूरिघोरान्धकारोऽपि विन्ध्याद्विगतैषु सलीयते,
 सूरय कालनिर्णायकग्रन्थसन्दर्भमेके मुधा मन्वते, तन्वते
 केचन च⁹ स्थानिवद्भावतो यामिनीका [र्यमा]र्या., तथा कोक-
 वृन्द धनानन्दमाविन्दन्ते¹⁰, पद्मिनी¹¹ वाढमामोदसन्दो [हमुद्गा]
 हते शात्रवक्षोणिभृत्कीर्तिवत्तार¹²कापि नोज्जृम्भते, विषयसन्ताप-
 घाताय घातापि¹³ भास्वद्भवत्कीर्तये चन्द्रिकाचारुसाम्राज्य-
 पट्टाभिषेक नु मीमासते, देवगन्धर्वसिद्धाप्सरारोयक्षरक्षोमनुष्यो-

1 यद्यपि चमत्कारशब्दस्य पुंस्त्वमेवाभिधानिक तथापि कवि
 प्रयोगात् अयर्चादिषु पाठो द्रष्टव्य । चमत्कार्यभूदिति तु युक्तम् ।

2 M नम्यो । 3 M स । 4 M भवे । 5 अत परम् 'तथा' इत्यादेशं
 अधिकम् । 6. M पुरैवो । 7 M श्रेणी । 8 M सज्जि ।

9 M र । 10 M इन्ते । 11 M पद्मिनी । 12. M. घनार ।

13. M दि ।

रगेन्द्रादिजोगीयमानावदान प्रभूतप्रतापप्रभावप्रतीत प्रभो
खानखान क्षमापाल साम्राज्यमाकलयकप्लान्तम्^१ ।

जय जय चक्रवर्ति^२चक्रहीर घोरसङ्गरैकवीर घोरहीर दान-
[घोर] वैरिकीतिधूलिनीर वाजिभग्नभिन्धुतीर यानरंहसा
समीरकीरसारिकादिगीतनीतिपालनप्रतीत सर्वमेदिनीधुरीण
वि[श्वर]क्षणप्रवीण वङ्ग राढलाटगोडमेदपाटखज्जरीटकन्यकुब्ज-
कीरसिन्धुसूरसेनसत्रपारमल्लवाल^३चोलमालवादिनंकदेशदानशूर
दिव्यलोक-मध्यलोक-नागलोकगीयमानकीर्तिपूर पुण्डरीककर्णपूर-
राजमान दि[क्ष]कुरङ्गलोचनाविनोदमोदमानमानस क्षीतितनूपुर^४
दीनसाहिराज्यरत्न सत्फलपधानभासमानयत्न भो नवाव-
खानखान राजहीर घोर जीव जीव मेदिनीन्द्र यावदिन्द्र-
मन्दराद्रितारकासमुद्रचन्द्रमास्करम् ।

जयति मधुरमूर्तिर्विश्व^५विरयात्तकीर्तिः

समरहृतविपक्षः सर्वविद्यासु दक्षः ।

वितरणजितकर्णः पालिताशेषवर्णः

सकलनृपतिहीरः खानखानाख्यवीरः ॥७॥

सप्तपिण्डुतिभूसुरप्रियकरः सप्ताश्वसेवापरः

सप्तद्वीपविहारिकीर्तिनिकरः सप्ताङ्गराज्येश्वरः

१. M. माकाटपाकपाल । २. M. तौ । ३. M. खानखान । ४. M.
विश्व । ५. M. जे ।

मप्ताम्भोनिवि^१भूपितक्षितिपति सप्तस्वरज्ञानवान्
मप्ताचिं प्रतिम^२ क्षितौ विजयने श्रीखानखानानूप ॥८॥

नवावनूपतेरटत्कटकघोटकप्रोत्कट-
स्फुटत्खुरतटनु^३टद्वरणिपृष्ठरेणूत्कट ।
भटकि(?) तटिनीविट स्फुटविपाटनप्रो^४द्भट
मुरै स्वतटिनीनटत्कटक-वाटपाटच्चर ॥९॥

श्रीमद्भूपसमूहभूषणमणिभू देवचिन्तामणि
स^५प्रामाणवतारणेकतरणिस्तेजोदुताधारणि^६ ।
लक्ष्मीकीर्तिवदान्यतीकसरणिर्वाग्वल्लरी^७सारणि
जीयाद्वैरि^८ तमिस्रवासरमणि श्रीखानखाना गुणी ॥१०॥

आशापर्णविराजिन ब्रह्मणप्रालेयलेशाञ्चित
दिककुम्भभ्रमरावलीवलयित गङ्गामरन्दाद्भूतम ।
हेमक्षमाधरकर्णिक^९ परिलसत्सूर्येन्दुहसद्वय
यावद् भूमिमरोरुह विजयते त्व वीर तानज्जय ॥११॥

वीराखण्डलखानखानजगतीभतुं गुं गैगुं म्फिता
मान्द्रामोदमिलत्प्रतापनूपतिप्रेमामृतस्यन्दनी ।
विद्वन्मण्डलचञ्चरीकपरिषच्चेतश्चमत्कारिणी
वाक्सन्तावमालिका मतिमना कण्ठे विभूपायताम् ॥१२॥

१ M विवि । २ M. मा । ३ M तु । ४ M प्र । ५ M स ।

६ M भूताधारणि । ७ वल्लकोति भवेत् । ८ M द्वीर । ९ M वे ।

शाके क्षमाग्नितियो [१५३१] सौम्ये वैशाखे शुक्लपक्षतो ।

चरित्रं खानखानस्य वर्णितं रुद्रगूरिणा ॥१३॥

श्रीमन्महाराजाधिराज-श्रीनवाब [खान] खानानुचरिते

श्रीशालामयूराद्रिपुरन्दर-प्रतापशाहोयोजितरुद्र-

कवीन्द्रविरचिते तृतीय उल्लासः ॥३॥

[चतुर्थं उल्लासः]

त्वद्दो^१दंष्ट्रबलोपजीवकतया^२ त्वामेव यो नायते^३

त्वत्कल्याणपरम्पराश्रवणजा^४ तुष्टिं^५ चिर योऽप्नुते^६ ।

दूरस्थोऽपि च यस्तवैव परतः प्रख्यातिमाभायते

सोऽयं नार्हन्तु^७ खानखान भवतः प्रीतिं प्रतापः कथम् ॥१॥

पूर्वं^८ वीर यदेव पुत्रपदवीमारोपितः धीमता

यचनाकट्परसाह-पार्ष्णिमणोरत्नं^९ पुनर्मंसितम् ।

सोऽयं तेन भुदा नवावचरणान् (?) प्रीतः प्रतापः पुन-

यन्तत् मंत्रनि खानखाननृपते योग्यं तदेवाचर ॥२॥

१. M. १५३० । २. M. कल्या । ३. M. नायते । ४. M. ता ।
५. M. पुष्टिं निमोऽप्नुते । ६. M. नार्हन्तुं । ७. M. पूर्व ।
८. M. रत्नो ।

सकलगुणपरीक्षणेकसीमा
 नरपतिमण्डलवदनेकधामा ।
 जयति जगति गीयमाननामा
 गिरिवनराज-नवाव-खानखाना¹ ॥३॥

बलिनूपयन्धनविष्णुजिंष्णुः श्रीखानखानायम् ।
 अम्बर-शम्बरमदनौ तनयौ मिरजीयलीचदारावो(?) ॥४॥
 वीरश्रीजहगीर²साहमदने³ प्रौढप्रतापोदय-
 क्षम्यदक्षिणदिक्कुरङ्गनयनासंनर्गसक्तस्त्वनि⁴ ।
 क्षोणामण्डलखानखानधरणीपाले तदीयाम्बर-
 व्दाक्षोपाय करम्बिते त्वयि⁵ तमा सानं [द]या भूयते ॥५॥
 मन्ये विश्वकृता दिशामधिपता त्वय्येव सस्थापिता
 यस्माज्जिष्णुरसि प्रभो शुचिरसि त्वधर्मराजोऽप्यसि ।
 राजन् पुण्यजनोऽसि दिद्वजनताधारः प्रचेता जगत्-
 प्राणस्त्वं धनदो महेश्वर इह श्रीखानखान प्रभो ॥६॥

—३—

1. M. खान । 2. M. जहङ्गार । 3. M. साहे मदन । 4. M. तरनि । 5. M. व्याजो । 6. M. न्यनन्धनि ।

PART II

CHAPTER I

KHAN KHANAN AND CONTEMPORARY SANSKRIT LITERATURE (1551-1640)

The second volume of our Series "Contributions of Muslims to Sanskrit Literature" dealing with the life and literary activities of Khān Khānān Abdur Rahīm could have really ended with our Part I above. But in that case the real background that contributes to the proper make-up of Khān-Khānān as a Great Man and Sanskrit Poet-Astrologer remains unexplored. In order to understand this properly, we must properly investigate into the Spirit of his Age, and the conditions of the country when he flourished.

Abdur Rahīm was the son of the Khān Khānān of Bādshāh Humāyūn, a highly cultured and learned Ruler who considered his Library his greatest asset and died as a consequence of

his fall from the stairs of the same Regarding his magnanimity liberal and friendly attitude to and behaviour with the Hindus we quote here only one instance The Mughal rulers of Delhi were the hereditary friends of the Vaghela rulers of Rewa in Madhya Pradesh Babar was very intimate with Virasimha Humayun a great friend of Virabhanu and Akbar the most intimate friend of Ramacandra who made a present even of his court singer Tulasena to the Emperor of Delhi Now when a grand son viz Virabhadra (who also subsequently proved to be a very great patron of Sanskrit Learning¹ and in whose honour the great poet Mimamsaka Padmanabha Misra composed the Virabhadra-Campu²) was born to Virabhanu, Humayun's joy knew no bounds He felt as though a grandson was born to him He expressly said so in his Royal Letter addressed to the King of Rewa Virabhanu as will be found from the chronicles of a Hindu not a court Poet enjoying patronage from Delhi viz Madhava's Virabhanudaya Kavya Chapter V

1 He was also the author of a commentary on the Kamasutra of Vatsyayana, called Kandarpa cūḍamaṇi

2 Critically edited by the present author in the Pracyavanti Sanskrit Historical Series, as Vol III

आकर्ष्यं दिल्लीश्वरभूपमौलि श्रीमान् हुमायूँ यवनाधिनाथ ।
 श्रीवीरभानोस्तनयस्य जात सुत प्रमोद बहुधा प्रपेदे ॥२०॥
 म प्रेययामास निजैरमात्य वरै शुमान्याभरणानि हृष्ट ।
 अश्वाश्च वासांसि सुगन्धवस्तु भ्रात्रीकृतस्तेन हि वीरभानु ॥२१॥
 श्रीवीरसिंहस्य यथा बभूव सुभ्रातृभाव सह बावरेण ।
 क्षीणीश्वरेणेह तथैव तन श्रीवारभानारपि बन्धुभाव ॥२२॥
 पोत्र तवम नृप वीरभानो जात किलाह निजमेव मन्ये ।
 का भ्रातृपौत्रेऽथ निजे विशेष इत्याह लेखे स च मुदगलेश ॥२३॥

The above instance, amongst many others, should serve as an eye opener to all who have long been misled by the campaigns of interested persons or of those who know or care little to know about the real state of friendship that existed between the Hindus and Muslims. They totally forget that it was the Age enjoying the fruits of the august preachings of Kabir (1440-1510) Nanak (1470-1540) Caitanya Mahaprabhu (1485-1533) Vallabha Ācārya (1473-1531) amongst some other great Saints of India.

Emperor Akbar was the great son of a great Father and not only lived up to the ideals of his father but fostered into all Indians members of all castes and creeds the greatest ideals of mutual co-operation friendship

and love. He was the great propounder of the Dīl Elāhī Philosophy, and a great seeker after Truth. He meted out equal treatment to Hindus and Muslims and was really most ably assisted by Hindus. Todar Mull was his Finance Minister and Mān Singh his great General. Todar Mull himself was a Sanskrit Author and used to patronise a large number of Sanskrit scholars headed by Nīlakantha, compiler of the *Todarananda* (Eulogies of Akbar in a large number by Hindu Sanskrit Poets and other Hindu scholars have already been published in my *Muslim Patronage to Sanskrit Learning* Part I and many more are being added in the second volume of the same series, soon to be published with the financial assistance of the Government of India. A classical example in this regard is the *Stuti mālīkā* of Akbarīya Kalīdasa, the most favourite Poet of Akbar, soon to be published in the above-mentioned volume.

The noble Traditions of the family were kept up by Jahangīr and Shah Zahan as well. Unadulterated praise has been showered upon Jahangīr by Rudra Kavī in his *Zahangīr carita* and by the authors of the *Virudāvalī*, the critical editions of which by the present writer will soon

see the light of the day. It was Shah Jehan's Court-Poet Jagannātha Panditarāja, the greatest Sanskrit Rhetorician of all Ages, the author of the *Rasa-Gaṅgādhara*, who declared openly that he recognised only two Gods, viz., Dillīśvara or Jagadīśvara, i.e. Ruler of Delhi or the Ordainer of the world and none else¹; and he could supplicate to them alone. He also expressed with no mean joy genuine feelings when he said that with greatest joy he passed his youthful days in the court of Delhi² :—

दिल्लीवल्लभपाणिपल्लवतले नीन नवीनं वयः ।

How very fond this Emperor Shah Zehan was of the Brahman Pandits, will be best known from what Poet Vamśīdhara said with reference to his Queen Jagannātha Panditarāja,

(1) दिल्लीदरो वा जगदीशरो वा मनोरथान् पुरयितुं समर्थः ।

मर्त्यनुवातः परिबीषमानं शाकाय वा स्वाभ्युपवाय वा स्वात् ॥

See p. cxl of my critical edition of the *Padvāmśa-taraṅgi*.

(2) सामान्यास्तितानि निव्यविषय सर्वेऽपि सम्भविता

दिल्लीवल्लभपाणिपल्लवतले नीन नवीनं वयः ।

साम्राज्यभ्रमिवासां मधुरीमधो हरिः सेष्टले

महं पण्डितराज-राजिनिनेनाकारि लोचयिहम् ॥

See p. cxxviii of the Introduction to my critical edition of the *Padvāmśa-taraṅgi*

the most favourite Poet of Shāh Zehan, the greatest Sanskrit rhetorician of all ages, was naturally a great favourite of the Emperor. But Vamsīdhara, his Consort's favourite, once retorted Jagannātha in an open Session of the *Durbar* by saying that he (Jagannātha), as the conveyance of Śiva (i.e. the Emperor) could do little harm to the favourite conveyance of Durgā (or the Queen)—the Lion, i.e. Vamsīdhara himself. That these Hindu Poets had free access to the Queens is a fact that speaks volumes about the great confidence the Mughal rulers had in them and the great esteem of the rulers for the Pandits —

दिङ्नागा प्रतिपेदिरे प्रथमतो जात्यैव जेतव्यता
सम्भाव्यस्फुट विक्रमोऽथ वृषभो गौरेव गौरीपते ।
विक्रान्तेनिकप करोतु कतम नाम त्रिलोकीतले
कण्ठेकालकुटुम्बिनीकरुणया सिवत स कण्ठीरव ॥

(V 201 p 29 of my edition of the *Padyāmrīta-taranginī* by Hari Bhāskara composed in 1674 A D)

The period 1551-1650 covers the latest part of the rule of Humāyun, and ends with the 23rd regnal year of Shāh Zehan (1628-1658 A D). We have purposely extended the contempo-

raeous period of the Khān Khūnān (1557-1630 A. D.) by six years earlier than the date of his birth and 20 years later than that of his death because during these years many of the Senior and Junior contemporaries of Abdur Rahīm must have been shining resplendently in the Sanskrit Literary Horizon Nor is it easy to say for certain when a particular poet or author was born or died. So we have extended the period of our discussion by 26 years for the sake of accuracy in particular.

Everybody will agree with us that it is very difficult to ascertain the dates of Sanskrit Authors but I have solid proofs about the dates of the Authors and works mentioned in the following pages.

Unfortunately we have been taught from our College days that Sanskrit Literature never flourished during Muslim Rule in India. Some are of opinion that it went to sleep during this period. In our prescribed courses for University and Competitive Examinations, the period of the History of Sanskrit Literature is limited to the 12th Century A. D. It is now time to react against this, for nothing can be more damaging as well as ill-founded than the above-mentioned conception. It is with this purpose

that we include in the following pages, a record of the Advancement of Sanskrit Learning during some part of the Mughal rule in India. Full details about these works will be dealt with in my comprehensive volume—History of the Advancement of Sanskrit Learning during Muslim Rule in India

Sanskrit Learning during 1551-1650 A. D.

SECTION I

A. KĀVYA

1. कविकर्णपुर (Kavi-Karpapura) alias Paramā
nandasena, son of Śivānandasena Caitanya-
cantūmrta,¹ Ānanda-Vrindāvana Campū,² Cai-
tanya candrodaya nataka,³ Camatkāra candrika

2 कविचन्द्र (Kavichandra), son of Kavi Karna
pūra Gosvāmin and father of Kavibhūsara and
Kavivallabha Kavi candrodaya, Ratnāvali
Kāvya Ramacandra Campū, Vrajyā-Kāvya,
Sintī candrikā, Stavāvali Kāvya

3 गुणविनय गणि (Guṇavinaya Garin), pupil of
Jayasoma Garin Khanda praśasti tīkā, Dama-
yanti Katha tīkā, Viśeṣārtha bodhika Raghū-

1. Printed from Rādhāraman Press, Murhīdābad
1291 (1883 A. D.) (B. S. 1291)

2. Published in the Nityānanda dāyini Patrikā
No. 2 Sucārū Press, Calcutta 1279 B. S. (1871)

3. Twice edited: No. 1 by Pt. Kedarnātha and
Vasudeva Luxman Shastri Panashikar as vol. 87 of the
Kāvyamālā Series, Nityānanda-Sāgara Press, Bombay,
1206. No. 2 By Rajendra Lal Mitra, Bibliotheca
Indica, xiv, Nos. 47, 48, 50, Asiatic Society of Bengal,
Calcutta, 1854.

vaṁśa-ṭikā, Vairāgya-śataka-ṭikā, Sambodha-Saptativivarana being a commentary on the Sambodhasaptati by Ratnaśekhara Sūri¹

4. अनन्तदेव (*Anantadeva*), son of Āpadeva : Kṛṣṇa-candrikā-nāṭaka².

5. चिन्तामणि (*Cintāman*), son of Harihara, grandson of Siddheśa : Kṛṣṇasavadhā, Kādambarī-rasa, Trīśirovadhā, Vāsudeva-stava, Śambarāri-carita.

6. कमलाकर-भट्ट (*Kamalākara Bhaṭṭa*), son of Rāmakṛṣṇa Bhaṭṭa and grandson of Nārāyana : Nīrnaya-sindhu, Gīta-Govinda-Bhāṣya, Ratna-mālā, Rāmakautuka-Mahākāvya.

7. रामदास (*Rāmadāsa*), son of Udayarāja ; Rāmaśetu-pradīpa.

8. रूप-गोस्वामिन् (*Rūpa Gosvāmin*)⁴, brother of

1. Printed. See India Office Library Catalogue vol. 1 p. 973 under *Gunavijaya Gaṇin*.

2. Published in vol. III of the *Grantharatnamālā* Series, 1889.

3. For detailed accounts of the literary activities of this celebrated author and his works hitherto published, see my edition of the *Ghaṭakarpāra-Yamaka-kāvya*, Prācyavāṇī 1953. Introduction p. 33-34.

4. For the literary activities of Rūpa Gosvāmin, Direct Disciple of S'ri Caitanya Mahāprabhu, see my edition of the *Hamsadūta*, vol. IV of the *Saṁskṛita Dūta Kāvya* Series, Intro, pp. 27-36 and also the contribu-

Sanātana and Vallabha, son of Kumāra - Utkalīkā-vallari, Uddhava-dūta, Gangāstaka, Gaurāṅga sura-Kalpataru, Caitanyāstaka, Padyāvali, Rasāmṛta, Lalita-Mādhavanātaka, Vidagdha-Mādhava-nātaka, Vilāpa-kusumāñjali, Vraja-vilāsa stava, Hamsa-dūta kāvya

9 शङ्करमिश्र (*Samkara Miśra*), son of Bhavanātha, nephew of Jīvanātha Gaurīdigambarānātaka

10 पद्मनाभ (*Padmanābha*), son of Balabhadra and brother of Govardhana Miśra and Viśvanātha Virabhadra campū (For details see Introduction to the edition of the present author, Sanskrit Historical Kavyas, Vol 3)

11 जीवगोस्वामिन् (*Jīva Gosvāmin*) Muktācarit, Gopīya campū

12 नन्द-पण्डित (*Nanda Paṇḍita*), also called Vināyaka Paṇḍita, son of Rāma Paṇḍita - Mudhavinandī-Kāvya, Hari vaṁśa vilāsa

13 प्रभाकर-भट्ट (*Prabhākara*) son of Mādāya and pupil of Viśvanātha and Raghunātha; Ikāvālī prīkāśa, Kumāra sambhava tīkā, Cūrton of Gaudīya Vaiṣṇava to Sanskrit Literature by the present author

1. Twice edited No. 1 by Nitassavārūpa Brahma-cārin; from Devakīnandana Press - Brindabana, 1961 (1904); No. 2 by Rāsavīhārin Sāmkhyatīrtha, Cal., 1913

nika-Vāsavadatta tīkā, Rasa-pradīpa¹, Laghu
saptasatikā-stava

14 प्रभाकर (Prābhakara), son of Bhūdhara -
Gita-Rāghava

15 अनन्त-भट्ट (Ananta Bhatta), son of
Nāgadeva Bhatta, grandson of Jānu Kathā-
mrtaudhu, or Pañcopākhyānasamgraha

16 बालकृष्ण-भट्ट (Balakṛṣṇa Bhatta) Vidyā-
bhūṣana Padyasamgraha

17 मधुसूदन (Madhusūdana), son of Mādharā,
grandson of Narasimha Mañjubhāsinī, being
a commentary on Vidyābhūṣana Padya sam-
graha by Bālakṛṣṇa, Sūrya-śataka-tīkā

18 महादेव विद्यावागीश (Mahādeva Vidyāvagīśa)
Ānanda-laharī-tīkā, Naisadhacarita-tīkā

19 रामपिं (Rāmarsi), son of Vṛddhavyāsa .
Commentary on Nalodaya, Bhartrhari-śataka,
Vṛndāvana-kāvya-tīkā

20 रत्नसिंह (Ratnasimha) Pradyumna-carita
Mahākāvya

21 अनन्तपण्डित (Ananta Paṇḍita), son of
Tryambaka Paṇḍita Mudrārāksasa- pūrvā-
pīthukā

22 जगन्नाथ पण्डितराज (Jāgaunnatha Paṇḍitarāja),

¹ Edited by Nārāyaṇa Śāstri Khiste, printed in
the Princess of Wales Sarasvatī Bhavana Texts No 12
pp. 12, 51. Benares, 1925

son of *Perama*, pupil of *Jnānendra* : *Amṛta-laharī*¹, *Āsapha-vilāsa*^{*}, *Karunā-laharī*², *Gangā-laharī*³, *Jagadābharana*, *Pīyūsa-laharī*, *Prānā-bharana Kāvya*⁴, *Bhāminī-vilāsa*⁵, *Manoramā-kuca-mardana*, *Yamunā-varnana campū*, *Rasa-Gangādhara*⁶, *Lakṣmī-laharī*⁷, *Sudhālaharī*⁸

1. Edited by Pt. Durgaprasāda and Kāśinātha Pāṇduranga Paraba. Published in the *Kāvya-mālā* Series, Pt. 1, pp. 99-101, Nīrnaya Sāgara Press, Bombay, 1886. *Published from Pracyavani.

2. Edited by Pt. Durgaprasāda and Kāśinātha Pāṇduranga Paraba, published in the *Kāvya-mālā* Series, Pt. 1, pp. 55-61. Bombay 1886.

3. Edited numerous times : No. 1. Published from *Kohinūra Press* ; Lahore in 1850, 1907, No. 11. *Jāmajahāmnumā Press* : Meerat, 1851 No. 111. *Jānadarpana Press* Bombay, 1773.

4. Edited by Pt. Durgaprasāda and Kāśinātha Pāṇduranga Paraba and Published in *Kāvya-mālā* Pt. 1, Nīrnaya Sāgara Press, Bombay 1886.

5. Edited 13 times, No. 1. Published in *Telegu* character from *Arsa Press*, Vijagapattam 1870 ; No. 11. Edited by Tāranātha Tarkavācaspati from *Kāvya-prakāśa Press*, Calcutta 1872 ; No. 111. Published from *Gujarāṭi Printing Press*, Bombay 1887, etc.

6. Edited by M. M. Gangadhara Shastri in the *Benaras Sanskrit Series*, Benaras Press, Benaras 1885-1903 11. (i) Edited by Durgaprasāda and Kāśinātha Pāṇduranga Paraba, *Kāvya-mālā* No. 12. Nīrnaya Sāgara Press, Bombay, 1885.

7. Edited in the *Kāvya-mālā* Series Pt. 11. 1880.

8. Ed. in the *Kāvya-mālā*. Part I, pp. 26-22

23 नीलकण्ठ-शर्मान् (*Nilakantha Śarman*), son of Janārdana Cīmanī carita

24 बलभद्र (*Balabhadra*), son of Kāśīnātha, grandson of Kṛṣṇadatta. Mahā-nāṭaka dīpikā.

25 मणिराम दीक्षित (*Maṇirāma Dīkṣita*), son of Gangārāma Anūpa-vilāsa, also called Dharmāmbudhi

26 रमानाथ-विद्यावाचस्पति (*Ramānātha Vidyā-vācaspati*) Abhijñāna śakuntala-tīka, Kāvya-ratnavali.

27 वत्सराज (*Vatsarāja*), son of Raghava, grandson of Gaṇeśa Agnihoṭrin Vārānasi-darpana

28 वेणीदत्त (*Venīdatta*), son of Jagajjīvana, grandson of Nilakantha : Padyavenī¹

Names of a considerable number of poets of this period and some of their verses have been preserved in the Koṣa-Kāvyas of this period

For a large number of other Sanskrit Poets of this period headed by Akbarīya-Kāl dāsa, alias Govinda Bhatta, author of the Rāma-candra-yaśah-praśasti, etc, see the present Author's Muslim Patronage to Sanskrit Learn-

1. Edited critically for the first time by Dr J. B. Chaudhuri as vol III of the Sanskrita—Koṣa-Kāvya samgraha Series Calcutta, 1944 ; Published by Prācya-vāni Mandir.

ing, vols. 1 and 2 ; for Muslim Sanskrit Poets, and authors vols. 1-3 of Muslim Contributions to Sanskrit Learning.

B. RHETORICS.

1. कविकण्ठपुर (Kavikarṇapūra) : Alampkāra-kaustubha¹.

2. कविचन्द्र (Kavīcandra) : Kāvya-candrikā.

3. केशवमिश्र (Kēśava Miśra) : Alampkāra-śekhara².

4. गोपाल-भट्ट (Gopāla Bhaṭṭa), son of Harivamśa : Rasika-rañjini, being a commentary on the Rasa-māñjari by Bhānudatta.

5. चिन्तामणि (Cintāmaṇi), son of Hariharā : Vānmayā-viveka.

1. This work with its commentary Subodhini of Viśvanātha Cakravartin was published with Bengali translation by Rāmanāśyaṇa Vidyāratna from Rādhāramāṇa Press, Bethampore, 1305 (1900). Published in Savitārāya-saṁhita saṁgraha-granthamālā (No. 3). Varanāśa Research Society's Publications from Bharat Mihir Press, Calcutta, Rajshahi, 1926.

2. Edited by Paṇḍita Śivadatta and Kāśinātha Paṇḍurang Parab and published in Kāvya-mālā Series vol. 50 from Nirṇayasāgara Press, Bombay 1895.

—Edited by Anantarama Śāstri Vetal and published in the Haridraśaṅkṛta-grantha-mālā, No. 56 ; Vidyā-viśāṅga Press, Banarās, 1927.

6 कमलाकर-भट्ट (*Kamalākara*), author of *Nir-
naya sindhu*¹ *Kāvya prakāśa-vyākhyā*

7 रूप-गोस्वामी (*Rūpa Gosvamin*) *Ujjvala-
nīlamanī*², *Nāṭaka-candrikā*³.

8 प्रभाकर (*Prābhākara*), son of *Mūḍhava* -
Alamkāra rahasya

9 अनन्त पण्डित (*Ananta Pandita*), son of
Tryambaka Pandita *Vyangārtha kaumudī*
*Govardhana prasasti-tīka*⁴, *Rasamañjarī-tīkā*

10 जगन्नाथ-पण्डितराज (*Jagannātha Panditarāja*),
son of *Pīrama* *Citra-mīmāṃsā-khandana*⁵

1. Edited and printed 9 times.—Published from
Mahādeva Gopala Sāstrin Amrāpurakara's Press,
Bombay 1794 (1872)

—Kāśī Sanskrit Press Banaras, 1875.

—Girvāna Bhasā-ratnākara Press, Madras, 1879 etc.

2. Edited by Pt. Kedārnath and V. L. S.
Panashikar, Kāvyamālā, Bombay, 1913, etc

3. Edited with Bengali translation by Rāsavilāsin
Samkhyāttirtha and published from Satyaratna Press,
Kasimbazar, 1313 (1907).

4. Published in *Grantha-ratna-mālā*, Vol 1,
Bombay, Gopāla Nārāyana Company's Press, 1887-
1891.

—Edited by Rāma Sāstrī. Tallaṅga, Banaras
Sanskrit Series (work No 21), Vidyāvilāsa Press
Banaras, 1904.

5. Edited by Pt. Svadatta and Kachinūtha Pandu-
ranga Parab, 1893

II. माधवज्योतिर्विन्द (*Mādhava Jyotirviṇḍ*), son of Govinda Jyotirviṇḍ Jyotsnā Śrutabodha-ṭikā.

C. PROSODY (Chandas)

1. रूप-गोस्वामी (*Rūpa Gosvāmin*). Chandosta-daśaka.

2. लक्ष्मिनाथ-भट्ट (*Lakṣmīnātha Bhatta*) : Udāharapa-candrikā.

D. DICTIONARIES & ENCYCLOPAEDIAS

1. कविकण्ठपूर (*Kavikarṇapūra*) Varna-prakāśa.

2. चिन्तामणि (*Cintāmaṇi*), son of Harihara : Abhidhāna-samuṇḍaya.

3. टोडरमल्ल (*Todaramalla*), son of Bhagavallidāsa, Minister of Akbar : Todarānanda.

4. महोदधर (*Mahōdadhara*), son of Rāmabhakta, grandson of Ratnākara : Ekākṣara-kośa.

5. नारायण-सर्मन् (*Nārāyaṇa Sarman*), son of Rāma : Amarakośa-pañjikā or Padārthakau-mudī.

6. रामनाथ-विद्यावाचस्पति (*Rāmanātha Vidyāvācaspati*) : Trikāṇḍa-viveka Amarakośa.

7. देवमागर-गणि (*Devasūgara Gaṇin*) : Vyut-patti-ratnākara, being a commentary on the Abhidhāna-cintāmaṇi.

8. वेदार्गुराय (*Vedārgarūya*), son of Tigula-

bhatta and father of Nandikeśvara : Pārasiprakāśa

9 वेणीदत्त (*Venīdatta*), son of Jagajñvana : *Pañca tattva-prakāśa*.

II. VYĀKARAṆA

1 कविचन्द्र (*Kavīcandra*), son of Kavi Karnapūra Gosvāmin *Dhātucandrikā*, *Dhīti-sādhana*, *Sāra-laharī*.

2 रूप-गोस्वामी (*Rūpā Gosvāmin*) *Harinām-āmṛta Vyākaraṇa* (sometimes attributed also to him)

3 श्रीवल्लभ (*Srī Vallabha*), pupil of Jñānavimala *Durgapada-prabodha*.

4 समयसुन्दर गणि (*Samayasundara Gaṇin*) *Sugamavṛtti on Vṛttaratnākara*

5 जीव गोस्वामी (*Jīva Gosvāmin*) *Harināmā-mṛta*¹.

6 महोदधर (*Mahīdhara*), son of Rāmabhakta *Sārasvata-prakriyā-ṭīkā*

7. भट्टोज-दीक्षित (*Bhaṭṭoji Dīkṣita*), son of Lakṣmīdhara, brother of Rangoji Dīkṣita.

1. Edited and Published by Rāmanārāyaṇa Vidyaratna from Rādhāramāṇī Press, Berhampur (Morshidabad) 1291 (1883-4). Also ed. by Śrīpurīdāsa.

Kārikā, Siddhānta-kaumudī¹, Dhātu-pāṭha²,
Līṅgānuśāsana-sūtra-vṛtti³, Śabdakaustubha,
Bhaṭṭojīdīkṣitīya.

8. साधुसुन्दर गणि (Sādhusundara Ganin),
pupil of Sādhukīrti. Ukti-ratnākara, Dhātu-
ratnākara, also called Kriyā-Kalpalatā, Śabda-
ratnākara⁴.

9. कृष्ण (Kṛṣṇa), son of Yudhiṣṭhira;
Laghu-bodha.

10. दुर्गादास (Durgādāsa), son of Vāsudeva
Sūrvabhāuma : Subodhā Mugdhabodha-ṭīkā⁵,
Dhātu-dīpikā⁶, Kavi-kalpadrumatīkā.⁷

1. Published several times. Edited and translated
into English by S. C. Basu and V. Basu 1905-9.

2. Do.

3. Edited by Narendra Nātha Vasu from Metcalfe
Press. Calcutta 1319 (1912).

4. Edited by Pt. Haragovindadāsa and Becharadas in
the Jaina-Yas'ovijaya-grantha-mālā ; No. 36 : Benares,
1913.

5. Published thrice. No. 1. Tamohara Press.
Sriramapura, 1779 (1857) No. II. Chaitanya—Candro-
daya Press : Calcutta, 1783 (1851). No. III. Compiled
by Rajanikānta Gupta from Victoria Press : Calcutta,
1810 (1885).

6. Published from Śāstraprakāśa Press : Calcutta
1887 (1830).

7. Edited 4 times. No 1. Ed. by Madanamohana
Tarkalambkāra from Sanskrita Press : Calcutta, 1905.

II. नीलकण्ठ-शर्मन् (*Nīlakantha Śarman*), son of *Janārdana* - *Sabda-śobhā*

12. रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyā-vācaspati*) *Kātantra-rahasya*, *Sabdārtha-rahasya*.

SECTION III

SMṚTI

1. अनन्तदेव (*Anantadeva*), son of *Āpadeva*; *Prāyaścitta-nirnaya*, *Prāyaścitta-pradīpikā*, *Smṛti-kaustubha*¹, consisting among other works—*Utsarga-kaustubha*, *Tīthi-kaustubha*, *Dāna-kaustubha*, *Rājadharmā-kaustubha*, *Samskāra-kaustubha*², *Samskāra-dīdhiti*³.

2. चिन्तामणि (*Cintāmaṇi*), father of *Ananta* and grandfather of *Rāma*: *Muhūrta-Cintāmaṇi*.

3. रामकृष्ण दीक्षित नन्हाभाई (*Rāmakṛṣṇa Dīkṣita*

(1848). No. ii. Ed. by *Ārāṇātha Tarkavācaspati*, *Ganesh Press Calcutta*, 1876. No. iii. Ed. by *Jivānanda Vidyā-āgar Saraswatī Press*, *Calcutta*, 1888. No. iv. Ed. by *Varadaprāsanna Majumdar*, *B. P. M. Press, Calcutta*, 1876.

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|----|---|--|
| 1. | } | For details, see India Office Library Catalogue Vol. IV. |
| 2. | | |
| 3. | | |

Nanhābhāṛi, son of *Dāmodara* : Agnistoma-paddhati¹, Agnistoma prayoga, Aikāluṅkasattva-brahmatva-paddhati, Cayanapaddhati, Chāndogāhinka-paddhati, Jyotistomodgātṛ paddhati, Puṣpa-sūtra-dīpa, Brahmatva-paddhati, Vājapeya-paddhati

4 रामकृष्ण भट्ट (*Rāmakṛṣṇa Bhaṭṭa*), son of *Nārāyaṇa*, father of *Kamalākara* and *Dinākara* (*Divākara*) Anantavratodyāpana prayoga, Jivat-pitṛka-kartavya nirnaya, Māsika śrāddha-nirnaya, Śivalinga pratisthī vidhi

5 कमलाकर भट्ट (*Kamalākara Bhaṭṭa*), son of *Rāmakṛṣṇa Bhaṭṭa* *Grahya Yājña*

6 नन्द पण्डित (*Nanda Paṇḍita*), also called *Vinūyaka Paṇḍita* *Kāśī prakāśa*, *Tattva muktāvalī*², *Dattaka candrīkā*³, *Dattakamīmāṃsā* or *Putrīkārana-mīmāṃsā*⁴, *Nava-*

1 Agnistoma paddhati with the commentary of Rama Kṛṣṇa Tripathī from Satya Press Calcutta, 795 (1874)

2. See I. O. L. Catalogue, vol. IV

3 & 4 Edited 7 times : No I by J. C. C. Sutherland from Hindoostanee Press, Calcutta, 1821 No. II Baptist Mission Press, Calcutta, 1834, No III Edited by Bharatachandra Ghose, 1877, No. IV Benares Printing Press, 1874.

rātra-pradīpa¹, Parāśara-smṛti-tīkā², Vidvan-manohara, Pramitākṣarā being a commentary on the Mitākṣarā of Vijñāneśvara, Viṣṇusmṛti-tīkā Keśava-Vaijayanti³, Śuddhi-candrikā, a commentary of Kauśikāditya's Aśauca-nir-naya, Srāddha-kalpa-latā, Srāddha-mīmāṃsā, Smṛti-sindhu.

7. रघुनन्दन भट्टाचार्य (Raghunandana Bhaṭṭācārya), son of Harihara Bhaṭṭa Aṣṭāvīṃśati tattva (Smṛti-tattva)⁴. Besides these, there are a few other Tattvas and Prayogas by him such as Tr puṣkara-śānti-tattva Tīrtha yātrā-tattva etc

8. रघुनन्दन मिश्र (Raghunandana Miśra) : Todara-prakāśa (written under the patronage of Todar Mull).

9 रघुनाथ-सावंभीमभट्टाचार्य (Raghunātha Sārva-bhauma Bhaṭṭācārya) : Smṛta-vyavasthārnava.

10. भट्ट नीलकण्ठ (Bhaṭṭa Nīlakantha), son of Nārāyaṇa Bhaṭṭa ; Bhagavanta-bhāskara, also called Smṛti-bhāskara.⁵

1. Edited by Valḍya Natha Śāstrin Varakale in the Princess of Wales Saraswati Bhavana Texts, Vidyā-vilāsa Press : Govt. Sanskrit Library, Benares, 1928.

2. Ed. by Nageswara Panta Dharmādhikāri, Medical Hall Press, Benares, 1913

3. & 4. Edited many times. See I O L. Catalogue, vol. IV

5. Published from Courier Press, Bombay, 1826. Subsequently published 38 times.

IV. DHARMA

1. रामकृष्ण दीक्षित ननुहामाई (*Rāmakṛṣṇa Dīkṣita Nanhābhātī*), son of *Dāmodara* : *Gṛhyā-saṃgraha-bhāṣya*, *Lāṭyāyana-sūtra-bhāṣya*.

2. कमलाकर भट्ट (*Kamalākara Bhaṭṭa*), son of *Rāmakṛṣṇa Bhaṭṭa*, grandson of *Nārāyaṇa Bhaṭṭa* : *Agni-nirṇaya*, *Karma-vipāka-ratna*, *Jirṇoddhāra-vidhi*, *Tila-garbha-dāna-paddhati*, *Dāna-Kamalākara*, *Nirṇayasindhu*,¹ *Pitr-bhakti-taraṅgiṇī*, *Pratiṣṭhāvidhi*, *Pravara-darpaṇa*², *Tristhali setu*³, *Bhāṣā-pāda*, *Rajata-dāna-prayoga*, *Rāma-Kalpadruma*, *Vivāda-tāṇḍava*⁴, *Viśva-cakra-dāna-vidhi*, *Sāstra-dīpikā-loka* on the *Sāstra-dīpikā* of *Pārthasārathi*, *Sāstra-mālā* on the *Mīmāṃsā-sūtra*, *Ṣoḍaśa-saṃskāra*, *Samaya-Kamalākara*, *Sarva-śāstrārtha-nirṇaya*, *Kamalākarabhaṭṭiya*.

3. रामकृष्ण भट्ट (*Rāmakṛṣṇa Bhaṭṭa*), son of *Mūdhava*, father of *Viśvanātha Bhaṭṭa* : *Tīrtha-ratnākara* or *Rāma-prasāda*, *Pratāpa-mūrtāṇḍa*.

4. विद्वनाथ (*Viśvanātha*), son of *Puruṣottama* : *Viśva-prakāśa-paddhati*.

1. Published from the Nirṇaya-sāgara Press, Bombay, 1905. Also many other times from other places.

2. Published from Lakṣmī Vedkates'vara Press : Bombay, 1917.

3 & 4. See I. O. L. Catalogue vol. IV.

5 शिवराम (*Śivarāma*), son of *Śukla Viśrāma*, Karma pradīpa-vṛtti, Kṛtya-cintāmaṇi, Chandoga-nityāhnikā, Mantra-cintāmaṇi, Sānti-cintāmaṇi, Srāddha-cintāmaṇi, Subodhinī Gobhila-grhya-sūtra-paddhati

6 दामोदर पण्डित (*Dāmodara Pandita*), who wrote under the patronage of Cudamalla during the reign of Akbar Kīrti-candrodaya

7 धन्विन् (*Dhanvīn or Dhanvī Svāmīn*) : Drāhyāyana-śrauta-sūtra-bhāṣya, called Chāndogya-sūtra-pradīpa¹

8 नारायण (*Nārāyaṇa*, son of *Kṛṣṇa* and grandson of *Śrīpati*). Sāṅkhāyana-grhya-sūtra-bhāṣya

9 नारायण भट्ट (*Nārāyaṇa Bhaṭṭa*), son of *Rāmeśvara*, grandson of *Govinda* : Antyesti-paddhati or Aurddhvadehikapaddhati², Antyeṣṭi-prayoga, Ayana-nirnaya, Ātura-saṃnyāsa-vidhi, Ālutaṅga maraṇe dūhādī, Āhnika-vidhi, Utsarga prayoga, commentary on Mādhava's Kāla-nirnaya saṃgraha-śloka, Kāśī maraṇa-mukti-vicāra, Gayā yātrā prayoga, Gotra-pravara-nirnaya, Jalāśayāśramotsarga-vidhi also

1. Edited by J. N. Reuter, Ph D, Luzac & Co London 1924.

2 Edited by Vāsudeva S'armaṇ, Nirṇayasāgara Press Bombay, 1915 (See also p. 105 below under Prayoga-ratna)

called Taḍāgotsarga, Tithi-nirṇaya, Tulāpur-
suṣa-mahādāna-prayoga, Tristhali-setu¹, Divyā-
nuṣṭhāna-paddhati, Prayoga-setu, Prayoga-
ratna², Māmsa-mīmāṃsā, Rudra-paddhati also
called Rudrānuṣṭhāna-paddhati, Līṅgādīpratiṣ-
ṭhā-vidhi, Vāstupuruṣa-vidhi, Vṛṣotsarga-pad-
dhati.

10. महोषर (*Mahīdhara*), son of Rāmabhakta
and grandson of Ratnākara : Adbhuta-viveka,
Kātyāyana-gr̥hya-sūtra-bhāṣya, Kātyāyana-śulva-
sūtra-bhāṣya,

11. अनन्त भट्ट (*Ananta Bhaṭṭa*), son of Nāga-
deva, grandson of Jahnu : Āhnikapārijāta,
Kuṇḍa-maṇḍapa-vidhāna, Kuṇḍamaṇḍapa-
homa-vidhi, Graha-yajña-vidhāna, Dāna-pāri-
jāta, Dāna-sāgara, Vidhāna-pārijāta³, Śānti-pāri-
jāta.

12. गङ्गाधर (*Gaṅgādhara*), son of Rāmacandra
and brother of Yājñika Nārāyaṇa : Prakṛti-
vikṛti-kāla-yāga-vicāra, Pravāsa-kṛtya, Sarva-
tomukha-paddhati.

1. Edited by Harinārāyaṇa Āpte, Poona, 1915.

2. Edited and published four times No. i. S'ila
Press : Calcutta, 1783 (1862). No. ii. Jagaddhitecchu
Press : Poona 1882. No. iii. Ed. by Vāsudeva Sarman :
Nirṇaya Sāgara Press : Bombay, 1915.

3. Edited from the Asiatic Society, Calcutta.

13 गौरीश भट्ट (*Gaurīśa Bhaṭṭa*) - Anumarana-pradīpa

14 दिवाकर भट्ट (*Divākara Bhaṭṭa*) son of Gangū and Mahādeva grandson of Bālakṛṣṇa Āhnikā-candrikā, Kālamūnaya candrikā, Patita tyāga vidhau Smṛtapravāścitta paddhṛti, Dānī candrikā¹, and several other works

15 भट्टनीलकण्ठ (*Bhaṭṭa Nīlakantha*), son of Śaṅkara, grandson of Rameśvara Dharmapraśa, Śrāddha-praśa

16 बलभद्र शुक्ल (*Balabhadra Śukla*), son of Śhivara Kunda tattva pradīpa² Cāturmāsya kaumudī

17 मित्र मिश्र (*Mitra Miśra*) son of Parasurāma Miśra, grandson of Hamsa Parādīta Viramitrodaya³, Yajñvalkya-smṛti-tīkā

18 तर्कतिलक (*Tarkatīlaka*), son of Dīraku dāsa Kālamādhavīya-vivaraṇa, a commentary on Kālamūnaya

1 Published No 1 Bhikṣūcā Khātū's Press : Bombay, c. 1870 ; 1799 (1877) No II Sri Vardhamānakara's Press : Bombay, 02 (1880).

2 Published from Ārya sevaka Press : Bombay, 1809 (1877) and Luxmi Veṅkateswara Press : Bombay, 1913 (1916)

3 Edited by P. N. Sarma in the Chonkhamba Sanskrit Series, Banaras, 1906, etc.

19 रघुनाथ भट्ट (Raghunātha Bhatta) Kāla-tattva-vivecana¹

20 लक्ष्मीदास (Lakṣmīdāsa), son of Gopāla Muhūrta-muktāvali

21 विट्ठल (Viṭṭhala), son of Būbu Śarman Kunda-mandapa siddhi and vivṛti,² Tulā-purusa dāna-vidhi, Muhūrta-lāpa druma

22 अनन्त भट्ट (Ananta Bhatta), son of Yādū Tīrtha-ratnākara

23 गोकुलजित् (Gokulajit), son of Hariṇi Samkṣepa-tīthi-nirnaya sāra

24 गौरीपति (Gaurīpati), son of Dāmodara Commentary on the Acārādarśa of Śrīdatta

25 भावदेव मिश्र (Bhāvadeva Miśra), son of Ārsnadeva · Pātañjaliyābhīnava-bhāṣya, Yoga-darpana tikā, Yoga-bindu tikā, Yoga-saṃgraha, Yoga sūtra-vṛttitippaṇa, Sāṇḍilya sūtrīyābhīnava-bhāṣya,³ Brahma sūtra tikā, Dāna-dharma-prakriya

1 Ed. by Nanda Kiśore Sharma in the Princess of Wales Sarasvatī Bhavana Text No 40 Pt I Ramkrishna Printing Works : Benaras, 1932

2 Published five times : No. 1 Luxmi Venkateswara Press, Bombay (1916). No. 11 Nīrnayaśāgara Press : Bombay. 1948 etc.

3 Ed. by Hṛṣīkes'a S'āstrin from Vānārjī Press Calcutta, 1827 (1906). I D C, p. 392—Bhavadeva Bhāṣya

26 मणिराम दीक्षित (*Maṃrāma Dīkṣita*), son of *Gangārāma*, grandson of *Śivadatta Śarman* *Acāra-ratna*, *Samaya-ratna*

27. रामचन्द्र भट्ट (*Rāmacandra Bhaṭṭa*), son of *Vitthala Kṛtya-ratnāvali*

28 रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyāvācaspati*) *Samaya-rahasya*, *Samskāra-paddhati-rahasya*, *Smṛti-ratnāvali*, *Dāyabhāga-viveka*

29 वेदाङ्गराय (*Vedāṅgarāya*), son of *Tigula-bhaṭṭa*, *Srāddha-dīpikā*

30 Bhaṭṭoji Dīkṣita, *Advaita-kaustubha*, *Ācāra-pradīpa*, *Āsauca-triṃśaśloki-Āsauca-nirnaya*, *Āhnikā-Kāla-nirnaya-saṃgraha*, *Gotra-pravara-nirnaya*, *Caturviṃśati-muni-mata-vyākhyā*,¹ *Candana-dhārana-vidhī*, *Tattva-kaustubha*, *Tattva-viveka-dīpana-vyākhyā*, *Tithi-nirnaya*,² *Tithi-nirnaya-saṃkṣepa*, *Tithi-pradīpaka*, *Tīrtha-yātrā-vidhī*, *Tristhalī-setu-sāra-saṃgraha*, *Daśa-śloka-tīkā*, *Prāyaścitta-vivarana*, *Māsa-nirnaya*, *Srāddhakānda*, *Saṃdhya-mantra-vyākhyāna*, *Sarva-sāra-saṃgraha*

1 Ed. by Pt. Devīdatta Parajuli, Benares Sanskrit Series, Vidyavilas Press : Benares, 1907-S.

2 See I. O. L. Catalogue, vol. IV.

V. JYOTISA (Astronomy & Astrology)

1 केशव दैवज्ञ (Kesava Daivajña), of Nandi-grāma, Jātaka-paddhati¹ also called Keśavī-Jātaka, Tājika-paddhati or Varsa-phala-paddhati,² Laghu-tājika,³ Muhūrta-tattva.⁴

2. अनन्तदेव (Anantadeva), son of Āpadeva : Nakṣatra-sattra-prayoga

3 विद्वन्नाथ दैवज्ञ (Viśvanātha Daivajña), fifth son of Divākara Daivajña Iṣṭa-śodhana, Keśava-jātaka paddhaty-udāharana on Keśavī laghvī, Graha-kantuhālodāharana, Graha-lāghava-vivarana and Graha lāghavodāharana,⁵ Candramāna-tantra-ṭikā, Tājika-paddhati-ṭikā, Tithi-cintāmany-udāharana, Nilakanthī-ṭikā, Patasaraṇi-ṭikā, Brhājātaka-ṭikā, Brhat-saṃhitā ṭikā, Brahmatulya-siddhānta-ṭikā,

1 Edited 7 times. No 1. Nitya Prakāśa Press : Bombay, 1872. No. 11. Nityaśāgara Press : Bombay 1909, etc

2. See I. O. L. Catalogue Vol. 4

3 Telugu character. Ādi Saraswatī Nilaya Press. Madras, 1916

4. Published twice. No 1. Benaras Akhavāra Press : Benaras, 1856. No. 11. Vṛttaprasāraka Press Poona, 1927.

5. Edited by M. N. Sudhākara Dvivedin, 1904, 1925.

and *Brahmatulyodaharana*, *Mitāṅka*, *Muhūrta-maṇi*, *Varṣa tantra prakāśika*, *Varṣa-paddhati-tikā* *Vasiṣṭha saṃhitā tika*, *Viṣṇukaranodaharana*, *Sriṣaty udaharana*, *Sodasa yogadhyāya*, *Samjñā-tantra prakāśika*, *Siddhanta śiromany-udāharana*, *Sūrya siddhanta tika*, *Grahanārtha-prakāśika*, *Sūrya siddhāntodaharana*, *Soma siddhānta tika*, *Hora makarandodaharana*, *Aṣṭa varga-jātaka*, *Janma patrika lekhaṇa karma*, *Jātaka paddhaty udaharana*, *Tājika paddhati-tikā*, *Makarandodāharana* *Saura-pakṣa granta-tikā*.

4 शङ्कर (Śamkara), son of Harihara, pupil of Harsaratna Karana kutūhalodaharana, Karana varṇana or Vajṇana karana, Jyotiṣa-Keralya

5 शिव (Śiva), son of Rāma Janma cintāmanī

6 हरजि भट्ट (Haraji Bhaṭṭa), father of Haridatta Phala dipikā, Muhūrta-candrakalā

7 हरिदत्त भट्ट (Haridatta Bhaṭṭa), son of Haraji Bhaṭṭa wrote under king Jagatsimha, son of, Kṛṣṇasimha in 1639 Jagadbhūṣana

8 नीलकण्ठ (Nīlakaṇṭha), son of Ananta and grandson of Cintāmaṇi Gṛha praveśa-prakāraṇa tika Gocari prakāraṇa tika Gṛha-kautuka Gṛha laghava Jaimini sūtra tika

Subodhinī¹, Jyotisa-kaumudī, Todarāja, Tājika²,
Tithi-ratna-mālā, Daivajña vallabha, Praśna-
kaumudī, Praśna-tantra,³ Makaranda, Muhūrta-
cintāmaṇi-tikā, Varsa-tantra⁴, Varsa-phala,
Vivāha-prākaraṇa-tikā, Saṃjñā-tantra,⁵ Saranī-
Kosthika

9 नीलकण्ठ भट्ट (Nīlakantha Bhaṭṭa), son of
Ananta (Same as above) (?) : Rāma-vinoda

10 धुण्डिराज (Dhundhirāja), son of Nṛsiṃha
of Pārthapura Rna-bhaṅgādhyāya, Kunda-
Kalpalatā, Graha-phalopapatti, Graha-
lāghavodāharana, Jātaka-kaustubha, Jātakā-
bharana, Tājika-bhūṣana, Tājikābharana,
Pañcāṅga-phala, Rāja-yogādhyāya, Śiṣṭādh-
yāya, Sudhā rasa-karana-caśaka, Sudhā-rasa-
sārini

11 नारायण (Nārāyaṇa), son of Ananta,
grandson of Hari Kunda-mandapa- darpana,
Muhūrta-mārtanda⁶

1. Medical Hall Press : Benares, 1955 (1899).

2. See India Office Library Catalogue, Vol. 4

3. Do. 4. Do. 5. Do.

6. Edited seven times. No. i. Benares Akhāṣa
Press : Benares, 1854. No. ii. Bombay Vaibhava
Press, Bombay, 1922. No. iii. Gīrvana-bhāṣā-ratnā-
kara Press : Madras, 1901, etc.

12 प्रभाकर (Prabhākara), son of Mādhava
Vivāha-patala

13 रघुनन्दन सार्वभौम भट्टाचार्य (Raghunandana
Sārvabhauma Bhaṭṭācārya), Satkṛtya muktāvalī

14 कृष्णगणक (Kṛṣṇa Ganaka or Kṛṣṇa
Daivajña), son of Ballāla Chāḍaka-
nurnaya, Pañca-pakṣī, Parameśvariya, Praśna-
Kṛṣṇīya, Bija-vivṛti-kalpalatāvatāra commen-
tary on Bhāskara's Līlāvatī, Bijānkura or Bija-
pallava, Līlāvatī ṭīkā on the Bija-gaṇita of
Bhāskara, Sripaṭi ṭīkā, Sūrya-siddhāntodāha-
raṇa

15 गणेश (Gaṇeśa), son of Gopāla Jātakālāṃ-
kāra¹

16 राम (Rāma), son of Ananta, grand-
son of Cintāmanī, Muhūrta-cintāmanī, Rāma-
vinoda or Rāma-vinoda-karana, also called
Pañcāṅga-sādhanaodāharana

17 विष्णुदेवग (Viṣṇu Daivajña) : Bhaccintā-
maṇi-ṭīkā, Viṣṇu karanodāharana, Sūrya-
prakāśa sarana

1. Printed and edited several times. No. I
Mādhavarāma's Press : Calcutta, [1812 ?] No. II
Bombay Printing Press : Bombay 1873 etc Printed
with various commentaries as well many times from
Bombay and Benares.

18 विद्याधर (*Vidyādharma*), son of *Nārāyaṇa*, grandson of *Harīhara* *Graha vidyādharma*, *Pañcāṅga-Vidyādharī*

19 सुमतिहर्ष (*Sumatiharṣa*), pupil of *Har-saratna Ganin* *Karana kautūhala-vṛtti*, commentary on Śrīpati's *Jātaka-paddhati*, commentary on *Tajika sara* of *Haribhadra*, *Horā-makaranda-tīkā*.

20 गङ्गाधर (*Gangādharma*), also called *Lakṣmīdhara*, son of *Govardhana*, younger brother of *Viṣṇu* *Ganitāmṛta-sāgarī* or *Ankāmṛta-sāgarī*, *Līlāvati tīkā*, *Graha-lāghava-vivṛti*, *Tajika-ratna*, *Pañca-pakṣī prakāśa*, *Patī-līlāvati-viveka*, *Parāśara-paddhati*, *Vara phala-tantra*

21 नित्यानन्द (*Nityānanda*), son of *Devadatta* *Ista-kāla śodhana*, *Niseka-vicāra*, *Siddhāntarāja*.

22 बलभद्र (*Balabhadra*), son of *Dāmodara*, brother of *Harirāma* *Hayaratna*,¹ *Horā-ratna*, *Makaranda-tīkā*, *Commentary on Bhāskara's Bija-ganita*

23 मणिराम-दीक्षित (*Manirāma Dīkṣita*), son of *Gangārāma* *Anūpa-vyavahāra-sāgara*

1. Published from Jvalā Prakāś'a Press : Meerut,

1 (1876)

24. माधव ज्योतिर्विद् (*Mādhava Jyotir-vid*), son of *Govinda Jyotirvid*: *Jana-bodhini*, commentary on *Jātaka-paddhati* of *Srīpati*, *Bhāsvatī-vivarana*, *Mahādevī-ṭīkā*, *Vidyā-mādhaviya-vyākhyāna*.

25. राजर्षि (*Rājarṣi*), son of *Kalyāṇa*: *Camatkāra-cintāmani*, *Dāsa-cintāmani*, *Yoginī-daśādhyāya*

26. रामनाथ विद्यावाचस्पति (*Rāmanātha Vidyāvācaspati*), *Jyotiṣa*, *Līlāvatī-rahasya*.

27. विश्वरूप गणक (*Viśvarūpa Gaṇaka*, surnamed *Munīśvara*), son of *Rānganātha*; *Siddhānta-sārvabhauma*.¹

VI. BHAKTI

1. अनन्तदेव (*Anantadeva*), son of *Āpadeva*; *Bhagavad-bhakti-nirnaya*, *Bhagavannāma-kaumudī-prakāśa*.²

2. कविकर्णपूर (*Kavikarnapūra*), alias *Paramānandasena*, son of *Śivānandasena*:

1. See India Office Library Catalogue Vol. 4.

2. Edited by Dāmodara Sāstrin in the *Acyuta granthamālā*, No. 1. Jāṇa-maṇḍala Press: Benares, 1934 (1927)

Gaurāṅga-gaṇoddeśa-dīpikā¹,
gaṇoddeśa-dīpikā

Bṛhat-Kṛṣṇa-

3 रूपगोस्वामिन् (*Rūpa Gosvāmin*),) brother of *Sanātana* and *Vallabha* Premendu sūgara, *Bhakti-rasāmṛta sindhu*², *Sikṣā-daśaka*, *Samkṣepa-Bhāgavatāmṛta*³, *Sādhana-paddhati*, *Stava-mālā*⁴, *Upadeśāmṛta*, *Kāṛpanya pañjikā*, *Govindavirudhāvalī*, *Mathurā-mahīman*, *Harekṛṣṇa-mahāmantrārtha-nirūpana*

4 जीवगोस्वामिन् (*Jīvā Gosvāmin*) : *Brahma-samhitā-tīkā*,⁵ *Bhakti-rasāmṛta-sindhu sūcīpatra* *Ṣaṭ-saṁdarbha* or *Bhāgavata-saṁdarbha* consisting of *Paramārtha-saṁdarbha*, *Prīti-*

1 No 1. Translated into Bengali by Rāmanārāyaṇa Vidyāraṇa, Rādhāramana Press Berhampur, 1886 & 1906.

No II Edited by Surendranātha Gosvāmin, Calcutta, 1914 (B. M. C.)

2. Published thrice No 1 Ed. by Rāmanārāyaṇa Vidyāraṇa, Rādhāramana Press : Murshidabad, 1286 (1864) No. II, and III Sahitya Press and Prakṛta Press Calcutta, 1872-73

3. For details, see I O. L. Catalogue, Vol. IV.

4. Published in Bengali script from the Rādhāramana Press, Murshidabad, 2nd edition, 1319 B S This edition also contains the *Stava-mālā vibhāṣaṇa*, a commentary on the *Stava-mālā* by Baladeva Vidyābhāṣaṇa.

5 Published from Rādhāramana Press, Murshidabad, 1301 (1884) and also 4 other times.

saṃdarbha, etc¹, Bhāgavata-purāna-daśama-skanda-tosinī, Sārasaṃgraha, Stavamālā², Dig-darśinī.

5 महीधर (*Mahīdhara*), son of *Rāma*bhaktā and grandson of *Ratnākara*: Commentary *Viṣṇu-bhakti-Kalpalatā-prakāśa*³, being a commentary on the *Viṣṇu-bhakti-kalpalatā* by *Purusottama Ācārya*.

6. नारायण (*Nārāyaṇa*), son of *Limba Bhatta*, grandson of *Kanha Bhatṭa*. *Pūrṇānanda-prabandha*.

7. भवदेव मिश्र (*Bhavadeva Miśra*), son of *Kṛṣṇadeva*: *Rāma-līlā*.

8. विष्णुपुरी (*Viṣṇupurī*), or *Vaikuṇṭhapurī*, pupil of *Madanagopāla*: *Bhagavadbhakti-ratnāvalī*, also called *Bhakti-ratnāvalī*⁴,

1. Edited part by part in Bengali script several times.

2. Ed. by *Bhavadatta Sāstrī* & *K. P. Pandurang*, *Kāvya-mālā*, Bombay, 1903.

3. The *Viṣṇu-bhakti-kalpa-latā-prakāśa* also passes under the name *Viṣṇu-bhakti-kalpa-latā-vivaraṇa*; see p 1535 of my Catalogue of Sanskrit Printed Books in the India Office Library.

4. Edited and Published thrice. No. 1. by *Mon-mohan Vandopādhyāya*, *Karmayoga Press*: Calcutta,

Bhāgavatāmṛta, Mahākāvya-vivarana, Hari-bhakti-kalpalatā.

9 महेश्वर (Mahesvara), son of Virūpākṣa
Commentary on Puruṣottama's Viṣṇu-bhakti-
kalpalatā

Many works of this Section have already been included in the section on Kāvya, Smṛti, etc., on account of obvious reasons. The Lalita-Mādhava, Vīdagdha-Mādhava, Haribhakti-rasāmṛta-sindhu, Ujvala-nīlamara, Hari-bhakti-vilāsa, etc., are all devotional works

VII PHILOSOPHY

1 अनन्तदेव (Anantadeva), son of Āpādeva
Devatāsvarūpa-vicāra, Mīmāṃsā-nyāya prakāśa-
tikā, Sāmpṛadāya-nirūpana Tattva prakāśyā-
tikā, Vakyabheda-vāda

2 रामकृष्णमठ चक्रवर्तिन (Rāmakṛṣṇa Bhaṭṭa
Cakravartin), son of Śiromaṣi Bhaṭṭācārya
(Raghunātha) Nyāya dīpikā, Nyāya-līlāvati-
prakāśa

3 विज्ञानमिश्र (Vijñānabhikṣu), Guru of
Bhūta Garuḍa Dīkṣita, Īśvara gītā bhāṣya,
Kāṭhīvally upanīśadūloka, Kāṭhīvallyopanīśad-

1317 (1911) No II, Sacred Books of the Hindus vol.
VII, Indian Press: Allahabad, 1912. No. III Ed in
Śhāstramācāraṇa Sanskrit Series, No 5, Indian Press
Allahabad, 1914.

loka, Patañjali-bhāṣya-vārtika or Yoga-vārtika¹,
 Praśnopanisadāloka, Mundakopanisadāloka,
 Maitreyopanisadāloka, Bhagavad-gītā-tīkā, Mān-
 dūkyopanisadāloka, Yoga-sāra saṃgraha², Vijñā-
 nāmṛta or Brahma-sūtra-tīu-vyakhyā³, Vedāntā-
 loka, Svetāśvataropanisadāloka, Sāmkhya-
 kārikā-bhāṣya⁴, Sāmkhya-pravacana-bhāṣya⁴,
 Sāmkhya-sāra-viveka⁵

4 दाक्षर मिश्र (*Śamkara Miśra*), son of *Bhava-
 nātha*, and nephew of *Jīvanātha*. *Ātma tattva-
 viveka-kaipalatā*⁶, *Kanada-rahasya*,⁷ *Khandana-
 khanda-khāḍya tīkā*⁸, *Chandogāhnikoddhāra*,
*Nyāya-līlāvatī-kanthābharana*⁹, *Bheda-prakāśa*,

1. See India Office Library, Vol. IV.

2. do do

3. Chowkhamba Sanskrit Series. No. 8.

4. Ed by Revati Kanta Bhatlacharya, Calcutta, 1920.

5. See India Office Library, vol. iv.

6. Edited by Vinḍhyes'vari Prasād Dvivedin and Luxman Shastri Draviḍa. Bibliotheca India, Work No. 170. Baptist Mission Press, Calcutta, 1907-25.

7. Ed. by Vinḍhyes'vari Prasāda Dvivedin Chowkhamba Sanskrit Series work No 48. Vidyā-vilāsa Press; Benaras, 1917.

8. No 1. Ed. by Mohanlal Vedāntācārya, Medical Hall Press Benaras, 1910 No. 2. L. S. Draviḍa, Benares, 1914.

9. Ms., Asiatic Society, dated Saka 1739, p 98 of Kuṇḍavahātin Kāvyaṭīrtha's Catalogue

5. पद्मनाभ (*Padmanābha*), son of Balabhadra and brother of Govardhana Miśra and Viśvanātha : Kiranāvalī-bhāskara¹, Rāddhānta-muktāhāra, Vardhamānendu on Vardhamāna's Nyāya-nibandha-prakāśa.

6. नारायण सरस्वती (*Nārāyaṇa Sarasvatī*), pupil of Govindānanda Sarasvatī : Śūrīraka-bhāṣya-vārtika.

7. प्रभाकर (*Prabhākara*), son of Mādhaba Bhatta : Śāstra-dīpikā, commentary on the Mīmāṃsā-sūtra.

8. महीधर (*Mahīdhara*), son of Ratnākara : Yoga-vāśiṣṭha-sūtra-vivṛti,² Rāma-gītā-ṭīkā.

9. रघुनाथशिरोमणि (*Raghunātha Śiromani*), pupil of Vāsudeva Sārvabhauma and father of Rāmakṛṣṇa : Khandana-Khanda-ṭīkā, Gunakiranāvalī-prakāśa-dīdhiti³, Tattva-cintāmani-dīdhiti⁴, Nyāya-kusumāñjali-ṭīkā, Nyāya-līlāvati-prakāśa-dīdhiti, Nyāya-līlāvati-vibhūti, Padārtha-tattva-nirūpana,⁵ Brahma-sūtra-vṛtti, Advai-

1. Ed. by Gopinath Kaviraj in the Princess of Wales Sarasvatī Bhavana Texts, No 1. Benares, 1920.

2. See India Office Library, Vol. IV.

3. Do.

4. Published by Asiatic Society, Calcutta.

5. Edited by Vinḍhyesvarī-Prasāda Dvivedin, E. J. Lazarus & Co : Benares, 1916.

teśvara-vāda, Apūrva-vāda-rahasya, Avayava-grantha, Ākāṅksā vāda, Ākhyāta-vāda, Kevala-vyatireki, Gana nirūpana, Dharmitāvacchedaka-pratyāsatti, Nañārtha-vāda, Nirodha-laksana, Niyojyānvayārtha-nirūpana, Pakṣatā, Pañca-laksanī kroda, Prāmānya vāda, Yogyatā rahasya, Vakya vāda, Vyāpti vāda, Sabda-vadārtha, Sāmānya-nirukti, Sāmānya-laksana, Nañ-Samasatīka, Bauddhādihkārādihuti, Mimāṃsā-sāra ratna

10 रघुनाथसावंशीम भट्टाचार्य (Raghunātha Sārva-bhauma Bhaṭṭācārya), Siddhāntārṇava ¹

VIII MEDICINE

1 कविचन्द्र (Kavīcandra), son of Kavīkarṇa-pūra Gosvāmin Cikitsā ratnāvali

2 वैद्यराज (Vaidyārāja), son of Viśarada and grandson of Vaidya Cintamani Sukha-bodha

3 जयरत्न (Jayaratna) Jvara-parajayaḥ

4 जगन्नाथ (Jagannātha) son of Lakṣmaṇa · Yoga samgraha

¹ See India Office Library Catalogue, Vol. IV

IX TANTRA

1. पूर्णानन्द परमहंस (*Purnānanda Paramahansa* or *Pūrnānandanātha*), *pupil of Brahmānanda Paramahansa* Kakārādī—Kālīśahasra-nāma-tīkā, Kālīkā sahasra-nāma-stutiratna-tīkā, Kālīkā rahasya, Gadya vallarī, Tattva-cintāmanī, Tattvānanda-taranginī, Vāmakeśvara-tantre Mahatṛipurasundarī mantranama sahasram, Śāktakrama, Syāmā rahasya², Sat-cahṛa-krama² or Sat-cahṛa-prabheda, Brahmānanda's Sat-cahṛa-dīpikā, Subhagodaya-darpana

2 महीधर (*Mahīdhara*), *son of Rāma-bhakta and grandson of Ratnākara* Nṛsimha-pātala, Mantra mahodadhī² with its commentary Naukā, Mātrkā nighantu⁴

See India Office Library, Vol IV

2. " " "

Works of *Bhaṭṭoṣi Dīksita*, *son of Lakṣmīdhara* Tantra-sidhānta-dīpikā, Tantra-viveka-dīpana-vyākhyā, Tantradhikāra-nirnaya, Tarkāmṛta, etc deserve mention here But it remains to be proved how far he was indebted to the Muslim Rulers, if at all.

3. Published several times : No. I. Ganes's Press Benares, 1919 No. II Smarāhīpsakadatta's Press : Bombay, 1929

4. See Tantrābhidhāna ; vol iv of India Office Library Catalogue

3 जगदानन्द चर्मन् (*Jagadānanda Śarmaṇ*)
Kālikārcana-dīpikā, also called *Kuladīpikā*¹

X VEDIC LITERATURE

1. नारायण (*Narāyaṇa*), *pupil of Ramendra Sarasvatī* Commentaries on Upanisads²

2 नरसिंह सरस्वती (*Narasimha Sarasvatī*),
Atharvanopaniṣat khandārtha, *Aitareyopaniṣat-*
Lhandārtha-prakāśa, *Maṇḍa prabodha*, being a
 commentary on Jayatīrtha's *Tattvodyota-*
vivarana

3 महीधर (*Mahīdhara*), *son of Rāmabhakta*
Isāvāsyopaniṣad-bhāṣya, *Purusa-sūkta-ṭīkā*,
Rudra-japa bhāṣya, *Veda-dīpa* commentary on
 the *Vajasaneyī Samhitā*³, *Sadanga-Rudra-bhāṣya*,
Sautramani vinnyoga sūtrārtha, *Rudra-Bhāṣya*⁴

4 रत्नेश्वर (*Ratneśvara*), *Guru of Mahīdhara*,
Sulva sūtra-vivarana

1. Edited by Arthur Avalon in the *Tantrik texts*, vol. 1 1913

2. Ed by Dhundhīraja S'astri, *Haridas Sanskrit Series*, Benaras 1923

3. *Nirṇaya sāgara Press* • Bombay, 1888, 1889

4. Compiled by Bhagulāla Bhāṣamkara Bhaṭṭa.
 1898

XI JAINA LITERATURE

1. साधुसुन्दरगणि (*Sādhusundara Ganin*), *pupil of Sādhukīrti* : Samskrta-manjarī, Uktiratnākara, Dhātu ratnākara¹ or Kriyā-kalpalatā.

2 समयसुन्दरगणि (*Samayasundara Ganin*), *pupil of Sakalacandra* Das'avaikālīka-tīkā, Raghuvamśa-tīka Arthālāpanikā

3 सहजकीर्ति *Sahajakīrti* . Kalpa-manjarī,² commentary on Kalpa sūtra, Siddha-śabdārnava.

ADDITIONAL LIST

1 अनन्तदेव (*Anantadeva*), son of Āpadeva : Cāturmāsya-prayoga.

2. चिन्तामणि (*Cintāmani*), son of Harishara, grandson of Siddhesa : Aksāvalī, Kṛtya puspānjali.

3 रामकृष्ण दीक्षित नान्हाभाई (*Rāmakṛṣṇa Dīkṣita Nanhābhāī*), son of Dūmodara : Sima-tantra-bhāṣyā

4 रामकृष्ण भट्ट (*Rāmakṛṣṇa Bhaṭṭa*), son of

1 by Lavanyavijaya Muni, Jain Advocate Press : Ahmedabad, 1929

2 Published 3 times. No. (i) Standard Press : Kumbakonam, 1911 ; No. (ii) S'astrasanjivani Press : Madras, etc.

Mahādhara, father of *Vis vanātha Bhaṭṭa* : *Yukti-sneha-prapūrāṇi* on the *Śāstra-dīpikā*.

5. रूप गोस्वामी (*Rūpa Gosvāmin*) : *Dānakeli-kaumudī*

6 लक्ष्मीनाथ (*Laksmīnatha Bhaṭṭa*) : *Pingalārtha-pradīpa*, *Duskara citra prakāśikā*

7. विज्ञानभिक्षु (*Viññānabhikṣu*), *Guru of Bhava Gaṇeśa Dikṣita* *Ādeśa ratnamālā* or *Upadeśa-ratna-mālā*, *Brahmādarśa*

8 वीरभद्रदेव (*Virabhadradeva*), son of *Rāmacandra*, grandson of *Virabhānu* *Kandarpa-cūdamanī Kama sūtra-ṭīkā*¹

9 विश्वनाथ दैवज्ञ (*Viśvanātha Daivajña*), fifth son of *Divākara Daivajña* *Ramavinododāharanī*

10 शङ्कर मिश्र (*Śamkaramiśra*), son of *Bhavanātha* . *Prāyaścitta pradīpa*, *Śraddhā-paddhati*, *Jagadisi tīkā Anumiti-ṭīkā*

11. हरिदास (*Haridāsa*), son of *Purusottama* *Prastava ratnakara*

12 पद्मनाभ (*Padmanabha*), son of *Balabhadra* : *Tattva cintāmani parikṣa*, *Tattva prakāśikāṭīkā*

13 वृष्णदत्त मिश्र (*Kṛṣṇadatta Miśra*), also called *Vana malamiśra*, son of *Maheśamiśra* . *Kurukṣetra pradīpa*

Translation of the Kheta-Kautuka with Notes

1. Salutations to the sublime object of worship by obtaining the dust of whose lotus-feet even gods gain sway over the whole world.

2. Many of my predecessors¹ composed works in a mixed language—Sanskrit and Persian. Following their foot-steps, I have undertaken the composition of the work at hand, viz. the Kheta-Kautuka².

SUN

3. If the sun be in the first zodiac sign³, the individual born becomes diseased, defiled by women, gives birth to wicked children and subsequently, becomes a vagabond. If the sun

1. Stray examples of this also are not lacking. They have been quoted before. Complete works in a mixed language—Sanskrit and Arabic-Persian were composed in later ages too ; e. g. the Abdullah-carita by Lakṣmīpati. Biography of Abdullah, the King-Maker of Delhi, published as vol. x of Prācyavāṇī Sanskrit History Series.

2. Variant reading खेत-कौतुकम् ।

3. For the significance of these signs, see my work Development of Indian Astrology and Astronomy during Muslim Rule in India.

be in its downward course, the person in question becomes deprived of all self-respect, envious of others and crooked.

4. If the sun predominates over the Dhanasthāna *i. e.* the second zodiac sign of a particular person, he becomes unwise, extremely wrathful, narrow-minded, miserly, poor, bad-looking, diseased, and devoid of common-sense.

5. If the sun predominates over the third zodiac sign of a person, he becomes very famous, healthy, sweet-talking, blessed with a beautiful wife, possessed of conveyances, very wealthy and dispassionate.

6. If the sun predominates over the fourth zodiac sign, a person is bound to be wretched in life, always suspicious in nature, and worried. He can never enjoy his life, frequents bad quarters and becomes a vagabond.

7. If the sun be in the fifth zodiac sign, the person in question fails in obtaining fame, remains unwise, worried, unhappy, wrathful, and very much averse to righteous duties.

8. If the sun has his sway over the sixth zodiac sign, the individual born earns riches, becomes handsome, talks little, inherits maternal wealth, keeps good health and defeats his enemies.

9. If the sun be in the seventh zodiac sign, the person in question always remains worried, becomes subject to passion, pines for women, deceives others and vanquishes his enemies on the battlefield.

10. If the sun be in the eighth zodiac sign, that person is bound to suffer from hunger and thirst and roam about frequently, bereft of all enthusiasm. He becomes very thin and has to leave aside his own country and travel in foreign ones.

11. If the sun be in the ninth zodiac sign, the person in question becomes well-known throughout the world and enjoys the wealth of other people. He has to encounter many obstacles and resides in the house of his maternal grandfather in discomfort. If the sun be ascendent on the ninth zodiac sign, he becomes very wealthy.

12. If the sun be in the tenth zodiac sign, a person becomes very wealthy, handsome, a good rider, very happy and famous throughout the world. If the sun be in a downward course, the individual born cannot enjoy his life as much as his father did.

13. If the sun be in the eleventh sign, then that person becomes very handsome, wealthy,

and possesses many conveyances ; his wife is bound to be very meanminded though very beautiful He possesses a beautiful house, fights relentlessly, employs good counsellors, loves music, possesses attractive eyes, and lords it over all

14. If the sun be in the twelfth zodiac sign, the eyesight of that particular person becomes defective, and his left eye becomes very weak. He loses all his reputations, spends more than what he earns, does many good deeds, becomes the protector of wicked people and always suffers due to ill health.

MOON

15. If the moon be in the first zodiac sign, that individual becomes very rich, handsome, intelligent and happy.

16. If the moon be in the second zodiac sign, the individual born becomes wealthy, self-controlled, sweet-speaking, humorous and powerful.

17. If the moon be in the third zodiac sign, a person becomes very affectionate in nature, powerful, self-contented and does many good deeds.

18. If the moon be in the fourth zodiac sign,

one becomes a donor, religious-minded, king-like, scholarly and wealthy.

19. If the moon be in the fifth zodiac sign, a person becomes very rich, possessed of many conveyances, very conscientious, careful and fortunate.

20. If the moon in the sixth zodiac sign, he becomes ill-fated, is subdued by enemies, and turns out very ugly-looking and diseased.

21. If the moon be in the seventh zodiac sign, one becomes very beautiful, free from diseases, wealthy and famous.

22. If the moon be in the eighth zodiac sign, a man is bound to become diseased, does little work, becomes bad-tempered and cruel and lives away from his own country.

23. If the moon be in the ninth zodiac sign, a person possesses great strength of mind and character, fears God, possesses riches and many conveyances.

24. If the moon be in the tenth zodiac sign, a man maintains his own relatives, becomes devoted to his father, very rich, learned, and self-contented. He turns out also very good in nature.

25. If the moon be in the eleventh zodiac sign, one becomes very rich, handsome, charitable.

bly disposed, intelligent, sweet speaking, and does pious acts.

26 If the moon be in the twelfth zodiac sign, one suffers from eye-diseases, becomes very quarrelsome, wastes money, does impious acts, and turns out wicked in nature

MARS

27 If Mars be in the birth zodiac sign of a person, he becomes very quarrelsome, suffers from blood-dysentery, wastes time, opposes all, becomes very weak and always lives apart from his wife and sons

28 If Mars be in the second zodiac sign, a person becomes extremely careless, loses his sons, wealth, happiness and wife, he happens to be a good fighter, remains always worried, ugly, powerless and cruel, he also develops a wicked mentality and becomes a debtor

29 If Mars be in the third zodiac sign, one becomes a possessor of riches, camels, jewels, gems, pearls and tents and maintains a good health. He also becomes powerful, handsome, and very rich

30 If Mars be in the fourth zodiac sign, one possesses long hands and feet, enjoys no bodily comforts, becomes steady in warfare,

loses all wealth, remains physically fit (?), turns out cruel and a constant debtor.

31. If Mars be in the fifth zodiac sign, one sparingly speaks and becomes dull-witted, loses his sons, wealth and all happiness accruing from a good job, suffers from diseases due to wind and cough, becomes loose in character, wrathful and suffers from stomach troubles.

32. If Mars be in the sixth zodiac sign, one vanquishes his enemies, becomes very handsome, wealthy and happy, prone to taking care of people at large, the greatest in his own family and destroys the family of his maternal grandfather.

33. If Mars be in the seventh zodiac sign, a person becomes unhappy, oppressive and quarrelsome. He also is deprived of riches, and domestic peace. Further, he seldom roams about.

34. If Mars be in the eighth zodiac sign, one always says what is wrong, suffers from untraceable diseases, loses domestic peace, remains worried, becomes an examiner of gems, suffers from sores in the body, is devoid of intellect and also becomes subject to physical ailments due to defiled blood.

35. If Mars be in the ninth zodiac sign,

one becomes highly respected by the royal family, gets an honourable place on ceremonial occasions, exhibits 'lust for others' wives; fortunate enough, one enjoys a good rural life and roams about like a vagabond.

36. If Mars be in the tenth zodiac sign, one earns wealth, leads a careful and economical life, holds an honoured position in the society; bold and wealthy, he wears pearls, gems, ornaments, etc.

37. If Mars be in the eleventh zodiac sign, a person possesses clothes beset with silk, velvet, etc. and many conveyances and maintains a retinue of servants. He confronts no enemies and always remains truthful.

38. If Mars be in the twelfth zodiac sign, the person in question torments his relatives and friends with harsh and piercing words, becomes very oppressive, is always wrathful, distressed and worried.

MERCURY

39. If Mercury be in the first zodiac sign, then a person becomes a Judge. Very amiable in appearance and kind-hearted, he enjoys riding. He acquires fame, becomes a donor and leads a happy family-life.

40. If Mercury be in the second zodiac sign, the person in question speaks sweetly, and makes small donations. Very fond of his relatives and friends and modest in nature, he does many humanitarian works.

41. If Mercury be in the third zodiac sign, a person bears a good moral character, turns out kind-hearted and conduces to the happiness of his friends and wife and remains self-contented.

42. If Mercury be in the fourth zodiac sign, one enjoys sound health and remains childless. Independent in spirit, he becomes a donor, and loves music. He is also charitably disposed, and speaks sweetly, but turns out idle by nature

43. If Mercury be in the fifth zodiac sign, one gives birth to (many) sons and earns wealth. Endowed with (great) intellect, self-contented, handsome and bold, he donates profusely.

44. If Mercury be in the sixth zodiac sign, one remains always unhappy, dull-witted, idle, and wicked in nature.

45. If Mercury be in the seventh sign, a person earns much wealth, remains truthful, and becomes a State Minister. Handsome, in-

telligent and virtuous, he renders humanitarian service to all

46. If Mercury be in the eighth zodiac sign, that person becomes long-lived, earns fame, and possesses a city. He earns much wealth from the ruler and becomes a good fighter

47. If Mercury be in the ninth zodiac sign, a person becomes a well known donor. Endowed with many good qualities such as truthfulness, he remains always happy, great, pious, famous and does (many) beneficial acts

48. If Mercury be in the tenth zodiac sign, a person becomes very powerful wealthy, a King of Kings, he does many good deeds, speaks sweetly and possesses a kind heart

49. If Mercury be in the eleventh zodiac sign, a person becomes wealthy, majestic, enjoys an excellent family-life, becomes a great donor, a favourite of the king a fighter or a commander and maintains a very simple nature

50. If Mercury be in the twelfth zodiac sign, a person associates with people of a mean nature, works desultorily, becomes passionate, much worried and a vagabond

JUPITER

51. If Jupiter be in the birth zodiac sign, the individual born acquires supremacy over all others, remains self-contented, devoted to God, happy, well-known, majestic and fond of literature.

52. If Jupiter be in the second zodiac sign, the person in question becomes very brilliant, prone to good deeds, a Siddha puruṣa, possessed of a happy family-life and riches, very handsome and happy.

53. If Jupiter be in the third zodiac sign, a person becomes very careless, possesses prowess, and speaks harsh words ; though miserly, he maintains many people.

54. If Jupiter be in the fourth zodiac sign, he possesses elephants, horses, chariots, and costly garments, becomes a favourite of the king and enjoys life in all respects.

55. If Jupiter be in the fifth zodiac sign, the individual born becomes a great scholar, endowed with lofty thoughts, very popular to all and wealthy. His sons and grandsons also become a source of great joy to him.

56. If Jupiter be in the sixth zodiac sign, he becomes idle, much diseased, speaks very harsh-

ly, becomes ugly and deprived of all happiness relating to the mother's family.

57. If Jupiter be in the seventh zodiac sign, one becomes a very great scholar and obtains happiness of all sorts ; very modest in nature and truthful, he enjoys conjugal life, and defeats his enemies and proves very witty.

58. If Jupiter be in the eighth zodiac sign, one becomes very cruel, lives in foreign countries, remains dull-witted, sick, bad-tempered and quarrelsome

59 If Jupiter be in the ninth zodiac sign, the individual born keeps company with high-class people, becomes very fortunate, handsome, happy, famous and deeply devoted to God.

60. If Jupiter be in the tenth zodiac sign, the person in question possesses many palanquins, boats, elephants and other conveyances, high class dresses and dominates over a large number of people.

61. If Jupiter be in the eleventh zodiac sign, a person remains contented and becomes healthy, wealthy, learned, strong, clever and handsome.

62. If Jupiter be in the twelfth zodiac sign, a person becomes very idle, reserved in

speech, shameless, rude-speaking, quarrelsome, unemployed and wastes money.

VENUS

63. If Venus be in the birth zodiac sign of a person, he becomes very majestic, powerful, stately, prone to making gifts, also rich and handsome.

64. If Venus be in the second zodiac sign, one speaks little, possesses many gems and valuable silken garments and renders many good deeds.

65. If Venus be in the third zodiac sign, one together with his younger brother, becomes as strong as a lion but leads an idle life.

66. If Venus be in the fourth zodiac sign, the individual in question becomes loose in morals but renders good to others and becomes very learned and sweet-speaking.

67. If Venus be in the fifth zodiac sign, one acquires fame as a donor, possesses vast wealth and gives birth to many sons, and becomes ■ favourite of the ruler

68. If Venus be in the sixth zodiac sign, an individual born remains without any friend.

sign, he wastes money, does evil acts, becomes impatient, dull-witted and bad-tempered.

SATURN

75. If Saturn be in the birth zodiac sign, an individual born becomes dull-witted, diseased, wicked, ugly, rude, crooked and masterful in nature.

76. If Saturn be in the second zodiac sign, the individual in question becomes poor, distressed, wrathful, and is compelled to roam about in other countries.

77. If Saturn be in the third zodiac sign, a person becomes very strong, famous, self-contented, a good courtier and remains surrounded by male and female servants.

78. If Saturn be in the fourth zodiac sign, the individual in question remains always worried, unwise, mentally afflicted and physically weak.

79. If Saturn be in the fifth zodiac sign, a person becomes devoid of intellect, distressed, idle, dwarfish and foolish. Further, he is deprived of happiness due to having sons.

80. If Saturn be in the sixth zodiac sign,

one becomes a leading donor but cannot earn much respect (on account of it), becomes a king or like a king and vanquishes his enemies.

81. If Saturn be in the seventh zodiac sign, a person becomes loose in morals, suffers from diseases, scarcely talks, becomes devoid of intellect and dependent.

82. If Saturn be in the eighth zodiac sign, a person becomes sick, idle, treacherous, voluptuous, miserly, kind to others and timid.

83. If Saturn be in the ninth zodiac sign, the individual born passes a good time and becomes handsome, sweet-speaking, happy and compassionate

84. If Saturn be in the tenth zodiac sign, a person becomes a king or a minister to a king, eternally happy, very virtuous, respected by all and affectionate.

85. If Saturn be in the eleventh zodiac sign, a person becomes sympathetic to all, a benefactor of others, sweet-speaking, sick, contented and vanquishes enemies.

86. If Saturn be in the twelfth zodiac sign, the individual born wastes money and consequently, becomes unhappy, squanders about his

property, becomes sinful, inactive, physically strong and kind to others.

RĀHU

87. If Rāhu be in the birth zodiac sign of a person, he becomes unhappy, idle, selfish, ugly and foolish.

88. If Rāhu be in the second zodiac sign, one becomes very selfish, leads a vagabond life in his own country and (consequently becomes) unhappy, earns wealth in foreign countries and becomes (thereby) happy.

89. If Rāhu be in the third zodiac sign, a person leads a pure life, is endowed with royal prowess, becomes famous, well-established, rich and charitably disposed.

90. If Rāhu be in the fourth zodiac sign, one becomes eternally unhappy, lives in foreign countries, becomes dull-witted, quarrelsome, and unhappy. Nobody wishes him well.

91. If Rāhu be in the fifth zodiac sign, he does not derive any joy due from a son, becomes unwise, full of sores in the body and foolish.

92. If Rāhu be in the sixth zodiac sign, a person earns wealth from a Yavana king and consequently becomes rich, and also defeats his enemies.

93. If Rāhu be in the seventh zodiac sign, a person becomes mad, vagabond, wrathful, characterless and quarrelsome.

94. If Rāhu be in the eighth zodiac sign, a person possesses good health, resides in foreign countries, is very wrathful, does many misdeeds and becomes poor

95. If Rāhu be in the ninth zodiac sign the individual born possesses many gems, jewels, costly garments etc., controls many subordinates and leads a happy life.

96. If Rāhu be in the tenth zodiac sign, a man becomes very strong, renders good to others, has no enemies, earns riches, but remains worried.

97. If Rāhu be in the eleventh zodiac sign, one does not flourish, wastes time, becomes a debtor and quarrelsome.

98. If Rāhu be in the twelfth sign, the individual born becomes fond of quarrels, wastes his time, borrows from others and turns out poor.

KETU

99. Whatever have been ordained above, good or evil, with regard to Rāhu due to his presence in any of the twelve mansions, will also hold good with regard to Ketu as well.

Chapter on the Raja-Yoga

1. If during the birth-moment of a person, the moon remains in the second zodiac sign, Mars and Jupiter in the tenth and Mercury in the first, he becomes very rich and lordly.

2. If the Sun be in the sixth place and Venus or Jupiter in the centre, the person in question becomes very well-known for his family and possesses many elephants, horses, camels, palanquins and other conveyances. He also becomes the possessor of many costly garments, very rich and long-lived.

3. If Venus or Jupiter be in the fourth zodiac sign and Mercury in the first, the individual in question becomes very powerful, possesses many velvet garments and the like and becomes very rich.

4. If Saturn be in the third zodiac sign, Mercury in the first and Jupiter in the centre, the individual in question becomes very powerful and fortunate.

5. If Jupiter be in the fifth place, Mars in the tenth and the Sun in the sixth,

that person becomes very intelligent, possesses many elephants, becomes very powerful and will have under his control many armies.

6. If Mercury be in the first place, Moon in the fourth, Jupiter in the tenth, Rāhu and Ketu in the eleventh, that person becomes well-known throughout the world as a religious person, possesses many conveyances and much wealth.

7. If Jupiter be in the tenth place, Venus in the ninth, Mercury in the first, Mars in the third and Saturn in the eleventh, that individual becomes well-versed in all branches of Learning.

8. If the moon be in the seventh place, the Sun in the twelfth, Jupiter in the centre, then he becomes as luminous as a god, a Siddha Puruṣa and very powerful. He also utilises his time fully.

9. If the Jupiter be in the seventh place, Mars in the tenth, Mercury in the fifth and Saturn in the sixth, that person becomes very wealthy, popular to all, possesses armies and proves very intelligent.

10. If the moon be in the centre, Saturn in the sixth, Jupiter or Venus in the triangular point, the person in question turns out self-

contented, very qualified, poetic (in temperament), very rich and nice-looking.

11. If Mars be in the second place, the Jupiter in the eighth, Moon in the seventh, Venus in the first place, then a person conquers his enemies and becomes well-known in the world as a man of prowess.

12. If the Moon be in the second place, the Sun in the sixth, Mercury in the fourth and Venus in the tenth, then that person turns out very self-contented and learned, possesses many winter and velvet garments, camels, elephants, tents etc.

13. If Venus be in the eighth, Jupiter in the second and Rāhu in the first place, then a person becomes the emperor of the whole world.

14. If Jupiter be in the *Karṇa* (Sign Cancer) or *Dhanasthāna* i.e. second mansion and Venus be in the second or the tenth, then that person is sure to become a king. Even a Jyotiṣin is unable to determine the init of his fortune.

15. If the Venus be in the Lagna-sthāna and Jupiter in the tenth, the person in question possesses many camels, elephants, conveyances, very costly garments, much wealth and also becomes long-lived

16. If the Sun be in the second mansion, a person does not earn anything and maintains himself with difficulty. He also becomes a vagabond.

17. If the Sun of the Meṣarāṣi (the sign of the zodiac Aries) be in the sixth place, then that person loses all his wealth and roams about all around like a vagabond.

18. If the Venus be in the eighth, Jupiter in the second and the moon in the ninth sign, then that person becomes a State-minister.

19. If the Sun be in the Meṣarāṣi (Aries) and the Moon and the Venus in the Vṛṣa (zodiacal sign Taurus) and Jupiter in the triangular point, then that person becomes very rich, possesses armies, prowess and becomes very handsome and famous.

20. If the Sun be in the seventh and the Moon in the Vṛṣa (Taurus), Jupiter and Venus in the triangular point, then that person becomes qualified in all respects, poetic (in temperament), rich and handsome.

21. If Jupiter be in the Karka (Cancer) or Dhruva rāṣi i.e. second mansion and Saturn of the Mīna (zodiac sign Pisces) be in the second place, then that person becomes very

blessed, so much so that all the auspicious planets remain in his favour and he becomes very powerful and kind-hearted.

22. If the Lord of the eleventh sign be favourably disposed, a person earns much wealth and fills up his own treasury. Undisturbed he lives happily, serving as a King or minister.

23. If Venus be in the seventh place, the Moon in the fourth and Mars in the *Makara* (tenth sign Capricornus), then a person becomes very handsome, well-built, renders service to others, conquers enemies and earns world-wide fame.

24. If Mars be in the Makarasthāna (tenth sign), Saturn in the eighth, Jupiter in the Karka (Cancer) and Moon in the second place, that person becomes very charitably disposed, destroys all his hostile armies and becomes well-known all over the world.

25. If Venus be in the triangular point, the Sun in the sixth, Mars in the Lagna-sthāna, a person utilises his time perfectly. He becomes a Ruler or otherwise very great.

APPENDIX B

Alphabetical List of Non-Sanskrit Words

with their English equivalents.

*Roman figures in this List refer to the number of
verses of the Khela kauluka*

अकबर (اکبر) 51 Akbar.	उष्ट्रघ्न (۱۱) 26 vindictive.
अकूष (اکووش) R. 5 intelligent	ऐयास (عیاش) 66 debauch
अकल(लान) (حاله عقل) 7 31 43.	कदरान् (قدردار) 32 apprecia-
अतारिद् (عطارد) R.1 3 6.7 25.	ting the merits of others
Mercury	कनात (کندت) 29 R. 12.
अव्यल(लान) (دل خان)	enclosure made of cloth
63 87 first place	कमजोर (کمزور) 78. weak
अमीरी (امیری) R. 22 Kingship	कमकहमन (کم فهم) 34, 62
आकताय (اکتاب) 4.8. R. 2.4.	मन is redundant; lacking
5 8.16.19 20 25. Sun	in intelligence
आमिल (عامل) 23 51 59	कमकहम् (کم) 62 speaking
active; man of action	little and unintelligent both
आसमान (آسمان) R.14 sky	कमकहमत (کم فهم) 31.
उतारद (عطارد) 39 41 42 43	See above
45 46 47.50 Mercury	कमर (کمر) 16 17 18.19.20.
उमर (عمر) 22. age	21 22.23.24.25.26. R.10
उमदं(राज) (عمره) 46	moon
long-lived	

कमसाहवत् (کم ساهب) 33

less passionate

कमान (کمان) R.14 21 bow
(धनु)

कमाल (کمال) R 8 19 22
perfect man

कमसाहव () 50 impatient
of others

कमसाहवत् (کم ساهب) 68
not very passionate

कम्पुद (کمر د) 75 ugly

कजंदार (کز داری) 28 debtor
कजंमन्द (کز داری) 30 97 98
borrower

कामिल (کامل) 36 45 R.7 9,
able, fit

कामिल (کامل) 24.52 perfect

कारखान (کارخانه) R.21 factory
काहिल (کاهل) 7.56 62 79 87.
idle

काहिलजाहिल (کاهل جاهل) 44
indolent and ignorant

किरीह (کیره) 26 bad ; ugly
कोतह (کوتاه) 79 short

कोतोदस्त (کوتاه دست) 76
always remaining poor

खजाना, खजान (خزانہ)
R 3 6 9 22. Treasury

खर्च (खान) (خرج)
14-38 86 98

खिश्मनाक (خشمناک)
26.27 87.94 ill-tempered

खुब (خوب) 25. handsome
खुबरो (خوبرو) 32 See above

from खुब
खुबरोमस्त (خوبرو مست)
39 handsome and

self-contented

खुशदिल (خوشدل) 51
खुशदिला (خوشدلا) 77 in a

cheerful spirit
खुशीरजयन् (خوشیبر ران) 59

खुशर (خوشرو) 41 71 cheerful
खूब (خوب) R.21. auspicious

खूबर (خوبرو) 29 handsome
खूबरोह () 8 see above

खूबी (علی) R 6 8 10.19.20
good ; auspicious

गनी (غني) 8. 21. 47. 84. 89. 96.

rich

गनीम (غليم)

R. 23. 24 enemy

गर्दबर्द (گوردبد) 50.

vagabondising ; the word

really is आचर्दगर्दि

गाफिल (غافل) 53 negligent

गुल्द (گل) 19 21. 47.

looking like a rose

गुस्सवर्ष (غصه در) 22 angry

गुस्सवर्षमुहाम् (غصه در مدا) 4

always angry

गुस्स्वर (غصه در) 7. 31. 58.

74. 76. 93 angry

घलोजम्बर (جلو جمبر) 9

victorious

घश्मलन् (چشم زخم)

26. defective

May be चश्मजलम् ?

चश्मलान (چشم خانه) 4. 28. 40.

second zodiac sign

चश्मलोरा (چشم خورا) R. 3. 10

11. 13. 14. 15. 18. 20. 23.

Venus

चहारमखान (چهارم خانه)

54 fourth zodiac sign

चल्लुमी (زخمی) 34 wounded

जन (جان) (میزبان)

seventh zodiac sign

जन is abbreviated for

मीजाम्—Libra

जनलूवरो (زن خوب در) 45. 63

with a beautiful wife ;

जन (wife) लूवर (beauti-

ful)—Bahuvrjhi samāsa

जनमस्त (زن مست) 58 fond

of women (Ladies' Man)

जवल्सो (حب خوشی)

R. 22 at will

जवल्गार (حب قمر)

15 when the moon is

in the ascendant

जवाहिद् (جواهر) 29. 95

jewel.

जमोज (زمين) R. 14. 24.

जमोज for मीरोल ?

जमोज दामो? second

जमोल (جميل) 12 beautiful

घर (زر دار) 29. 31. 37. 52.

55. 61. 63. 64. 72. 73. 76
R. 24 wealth
जरवार—rich
जरी (زری) R. 54. 64.
2. 15 garment with
golden threads
जरकशी (زرکشی)
37, 54. 64. 95 garments
made of golden threads
जरजरकशी (زر زرکشی)
जर and जरकशी ।
54. 64. R. 2. wealth
and garment made of
golden threads
जरजरी (زر - زری) R. 15.
जर and जरी riches
जरी (see above)
जरजवाहिर (زر و جواهر) 60.
riches & jewels
जलादुल्फल्कक (جلا د فلک)
33. 34. 35. 37. Mars
जलाल (جلال) 32. 36 glory
जालील (جلال) 8. 80 glorious
जशान (جشان) 33 joy ;
happiness
- जहान (جهان) R. 6. 9. 11.
23. 24 earth
जाती (جاتی) R. 15. रघ ?
जानी (زانی)
81 adulterer
जरजेवद (زر زید)
36. riches & ornaments
जर—जवद
जाहिल (جاهل)
7. 58. 64. 79. 87
foolish, opposite of Alim
जिहिल (جهل)
33 ignorance
जुलूमजङ्ग (ظلم - جنگ)
33 tyranny and war
जुहल जोहल, जोहल जोहली—
(زحل) 75. 76. 77.
78. 79. 80. 81. 82. 83.
84. 85. 86 Saturn
जोरावर (زر اور) 65. 77. 96
strong
जोहरी (جوهري) 34 examiner
of jewels
जोहा, }
जोहरा } (زهرا) 63. 64.
जोहा }

- 65 66 67 68 69 70
 71 72 73 74 Venus
 तङ्गविल (تڭ دل)
 40 narrow-minded
 तङ्गहाल (تڭ حال)
 86 poverty-stricken ,
 indigent
 तयङ्गर (تڭر)
 15 24 40 47 49 rich
 तन्वू (تڭو) 29 R 12
 tent
 ताग्या (تڭا) R 2 ?
 planguin ?
 ताल (تال) 39 51 75
 R 4 birth-moment
 तालेवर (تالوور) 45 in an
 auspicious birth moment ,
 fortunate
 तगावाज (टगा वार) 82
 deceitful
 तयीरलफलक (تڭيرالफलک) 44
 Mercury
 तदंदिक्म (تڭدشکم) 91
 stomach-trouble
 तद्राक (تڭران) 72
 self-willed ;
 obstinate
 दानिशमन्द (دانيشمند) 63
 very intelligent , ripe
 in intellect , savant-like
 विल (دل) 92
 दीनदार (دیندار) R 23, 25
 pious
 दोलती (دورمی) 82 fit
 to go to hell
 दोस्त(खान मकान) (دوستخانه)
 30 42 66 90 R 3 23
 fourth zodiac sign
 दौलत (دولت) R 19 22
 wealth
 नदिल् पिशद् मकान
 ' (۵ دل پسر مکان) 19
 in the fifth zodiac sign
 नशरोमशोष (शान) (نصره هشم)
 41 third zodiac sign
 नसर (نصر) 60 71
 victorious , probably,
 नखिर ?
 नसिजा (نسه) 44 forgetful
 नसीव (शान) (نصیب) 23

47 ninth zodiac sign	विशर (۱۰) 31 91 son
Laterally नसीब means	वीर (۱۰) R 27 saint
luck	पुतख्दत (۱۰) 96 at a loss
नादान (نادان) 90	what to do, see below
ignorant foolish	पुरफितरित (۱۰) 35
मापाक (لاپاک) 50 impure	scheming
नेक (نیک) 85 virtuous	पुस्तख्द (۱۰) 55
नेककिंदार (نیک کردار) 50	पुस्तखुन (۱۰) 51 full
doing good deeds	of speech; 1e endowed
नेककिंदार (نیک کردار) 12 36	with oratorical gift
see above.	वेव (۱۰) (۱۰) 11
मकनामी (نامی) 89	Ninth zodiac sign
famous noted	पंदा (मकान) (۱۰) 13 birth
नेकीवार (۱۰) 66 71	फरजद (۱۰) 55 son
doing good to others	daughter, progeny
नेही (۱۰) 84 affectionate	फामिल (۱۰) 57 learned
नेही ?	फादे (۱۰) R 16 extreme-
पञ्ज (۱۰) (۱۰) R 5 9	y
should be पञ्जम, fifth	फानूस (۱۰) R 12 lamp
पदेशानक (۱۰) 6 38 90	फारस (۱۰) 57 61 69
distracted	horseman
पाक (پاک) 89 holy	फारसी (۱۰) 51 Persian.
पाकवित्त (پاکدل) 49 pure-	फारसी (۱۰) 2 ,
hearted.	फील (۱۰) 54 R 2 12 15
पालाही (۱۰) 60 palanquin	elephant

- यत्त (یکت) R. 15-25 des-
 tiny.
 यत्तोल (یکتل) 53. 82
 miser.
 यत्तुनवलन्द (یکتی نلد) 83
 extremely lucky.
 यत्तुमकान { (یکت - کان)
 „ खान {
 35 71. 83 95 R. 1.5 6.7
 15 25 ninth zodiac sign.
 यत्तुश (یکتش) R. 1 gift
 यत्तुमुलमी (یکت می) 38
 inflicting injury
 यत्तोर (یکتور) R. 22 minister.
 यत्तोरनोस्तदर खानये (یکتور نوستد ر خانو)
 (یکتور خانو) 31 having no
 influence at the court.
 यत्तुशयल (یکت عقل) 31. 74 75-
 79 indiscreet in action.
 यत्तुखान (یکت خانو) 92 sixth
 zodiac sign.
 यत्तुखलक (یکت خلق) 44 70
 using harsh words
 opposite to शीरैसखुन।
 यत्तुफल (یکت فعل) 62 86
 who acts wrongly ; ■
 man of loose character.
 यदशिल्क, यदशकल (ید شکل)
 20 56. ; of a bad
 appearance.
 यदकार (یद کار) 74 94 of
 wicked action, doing
 wrong deeds.
 यदसखुन् (ید سخن) 56. 62
 rude-speaking ; rude in
 speech.
 यद हाल (ید حال) 76 in
 miserable plight
 यनत (یانات) R. 12 broad
 cloth.
 यकार (یکار) 12 dignity ;
 majesty.
 यादशाह (یاد شاه) 96 R. 1 25
 King
 यादशाहवर्करी (یاد شاه و رکاری)
 R. 18. Some word in
 the same of यन्त्री यन्त्री।
 यिराद (र) खान (یراد) 29 53.
 65 77 third zodiac sign
 बीमार (یبمار) 82 diseased.

बुजुर्ग (بزرگ) 52 great ; highly respected. .	मगहर (مغرور) 70 haughty.
बेकार (بیکار) 97 98 useless ; without employment.	मजलिसी (مجلسی) 71. social.
बेखुशी (بیخوشی) 6. unhappy.	मज्ज(खान) (مروج) 8 32 sixth zodiac sign
बेताल (بتر) 83 93 happy Probably बेतार ।	मर्ग्या (مروج) 37 origin, source
बे(व)दर्द (بے درد) 28 30 50 R 21 cruel.	महबूब (محبوب) 51.73 majes- tic.
बेदिल (بدیل) 68 68 75 cruel	मादरागार (مدرآگار) 6 fourth zodiac sign
बेदीन (بدین) 94 impious ; irreligious	मालदार (مالدار) 66 R 10 20 rich
बेफिकर (بے فکر) R 22 without worries.	माल(खान) (مالکن) 88. R. 1 16 18 second zodiac sign
बेमुदीयत् (بے مروت) 31 without any regard for others	मालिक (مالک) R 22 owner
बेर (بے) 44 46 Enmity.	माह राशी (ماه راشی) R 24.
बेरोतु 87 probably बदत । Test wrong.	माहाताब (ماآتاب) R 4 6 8 11.19 20 24 Moon
बेहोश (बे.وش) 4 28 78 91 unconscious, senseless	मिरीत (میریت) 27 28.29 31 36 38 R 1 5 7 9 11 23 Mars
बलमत्त (محمل) 37. R.3 11 velvet.	मुनोश (مونس) 23 73 96 friend
	मुहररब (مقرب) 18 63. nearest

- मुकररस (मकर) 80 honoured
 मुवेइल (مخير) 29 of a
 charitable disposition
 मुतफकिरवदाम (ملاكورمدا) 34 always worried
 मुतफकिर (ملاكور) 78
 worried
 मुतफकि (ملاوق) 28 differ-
 rent, various, mis-
 cellaneous
 मुतनीयल (مملول) 48
 wealthy, rich
 मुतम्मबिल (مملول) 23 same as above
 मुफलित (معلسى) 27 62 86
 88 94 98 R 16 poor
 indigent
 मुरीबत (यती) (مرت) 17 41 45 73 dignity
 गुताजि (مرواصص) 71
 Ascetic
 मुह (ملك) R 6 13
 Region Kingdom State
 गुताकि (बिने ?) (مساور) 10 90 94 pilumn
 मुशाहिब (مصلح) 45
 courtier, companion of
 a King or Noble
 मुशोर (مشور) 59 72 84
 advisor, counsellor
 मुशकिल (مشكل) R 16
 trouble
 मुशतरी (مشاري) 51 52
 54 56 57 58 59 60
 61 62 R 1 3 4 8 9
 10 13 14 15 18 19 20
 21 25 Jupiter
 मौत (खान) (مرت) 10 34 R 11 24 eighth
 zodiac sign
 यकी (ذكي) 16 intelligent
 यनील (مسم) 77, probably
 यधीम—of a big size
 यधूम (नहुम) सार (مجانة) 59
 ninth zodiac sign
 याति, यास्त (तान) (ناردم) 13 37 49 61 85 97
 eleventh zodiac sign
 युल (مروس) 30
 armour

- राशिमीजान् (राशी میوز) 3
 रास (राश) 87 88 89 90
 91 92 93 94 95 96
 97 98 Rāhu
 राहर'सन् (راه درسم) R 20
 customs, rituals
 रजु (رجم) R 4 But the
 word is probably राजा,
 & not रजु which means
 reference
 रोशन (روش) R 5 light
 लशकर (لشکرو) R 9 19
 party, soldier, troops
 लागर (لاجر) 3 10 20 27
 34 75 78 weak
 शरारतपनाह (شرارت پناه) 14
 extending protection to
 wicked people
 शापर (شاعر) R 10 20 poet
 शाम (شال) 6 R 12 shawl
 शाह (شاه) (شاه حاکم)
 12 60 64 R 13 tenth
 zodiac sign
 साहवल (شاه دل) 89 endow-
 ed with royal help
 शिगुफुरु (شگفته) 43
 Probably—शिगुप्ताह—
 meaning with blossom-
 ing beauty, extremely
 cheerful
 शिरदार (سردار) 13 73 leader
 शीयुम् (शान) (सौर) 89 third
 sign of the zodiac
 शीरीसलून (شیری سلس) 5
 25 40 42 48 64 83 85,
 sweet speaking
 शुतुर, शुतर, शुतुर (सूर)
 29 R. 2, 12, 15 horse
 सखी (سخی) 18, 25, 89, of
 charitable disposition ;
 cenerous
 सदाय (सार) (ثواب) R 18
 religious merit
 सवार (सरार) 5 39 rider .
 सम्श (شمس) 3 5 6 7 9 10
 13 14 Sun
 मरदार (مر دار) 49 Same
 23 सवार ।

- सलाही (سلاحي) 13 Means,
probably, अस्त्रधारी i.e.
equipped with weapons
(सहत्) सावरी (صابری) R 12
patience
ससुन (संज्ञ) मकान (ششم) 44.
sixth zodme sign.
साविर (صابر) 17 24 43 61
85 R 10 patient
साहब (صاحب) 39 92 95 97
companion, master
साहबखर्च (صاحب خرچ)
74 spending lavishly
साहबजगल (صاحب جلال) 48
extremely glorious
साहबदर्द (صاحب درد) 41 85
extremely sympathetic
साहबहिम्मत (صاحب همت)
39 43 of great courage
साहिबी (صاحبی) 37 R 6
Companionship
सितमुख (ستمخو) 23 tyra-
nnical, oppressive
सिपाही (سپاهی) 13 49
soldier.
सिरदार (سردار) 51 ; see
above.
सुख् (صوخت) R 23
appearance
सुरकित् (سالدار) 43
rich ?
हजरत (حضرت) 59 res-
pectable
हस्तमखान, हस्तुमखान, हस्तखान
(هههه) 69 70 81 93 R 23
seventh zodiac sign
हमल (حمل) R 8 19 20.
(मेयराशि) 1
हमेश (هميشه) 27 30 41
always
हमज (حزم نام) 57 cautious
हमजबाल् (هم زبان) 32 con-
versation; speaking the
the same language
हरीश (هراش) 82 86 greedy
हासित (حامل) 27 fulfilled
हिज (هره) 81 roaming
about
हिज्रंद (هره گو) 6 22 35 93
roaming about for
nothing; a vagaband.

APPENDIX C

Alphabetical List of verses quoted in the work.

अबलत्ताने यदा	७	..	३४	ऐयाशो मालदारी	६६	..	४३
अभ्युत्तरण	०	..	२२	ओछेको सत०	०	..	१५
अभ्युत्तरण	०	..	२३	कपहुँक लग	०	..	१९
अतारिद् बिलाने	६	..	४९	कमफहमत	३१	..	३८
अबलत्ताने ओह्रा	६३	..	४३	कमर् केन्द्रत्ताने	१०	..	५०
अबलत्ताने यदा	८७	..	४६	कमर्पदा गुहा०	२४	..	३६
अश्व-जर्जर-कशी	५४	..	४२	कमर्पदा घना०	१६	..	३५
अहल्या पापाणः	०	..	२०	कमर्पदान्द्रुगेहगः	१८	..	३५
आकर्ण्य बिलगोद्वर	२०	..	८३	कमर्पदेवगोहगः	१९	..	३५
आनीता मट०	०	..	१९	कमर्पविलापशा०	१७	..	३५
आफतायो माल	१६	..	५०	कमलमतुलशीर्ष	१	..	६३
आमुत्ताने चक्ष्म०	१८	..	५०	कमला धिर	०	..	१४
आमुत्ताने चक्ष्म०	१३	..	५०	कमलाहयत	३३	..	३८
आशापर्वद्विराशितं	११	..	७८	कलिः कृतपदापते	१३	..	७२
इदंभूति नातिथी	५	..	६४	कवित बहो	०	..	८
इन्द्रः शक्त्या दया०	६	..	६४	कवि रहीम	०	..	८
उदये सावित्रा	०	..	१४	काललो विरल	२०	..	३६
उमागुहे कम०	२२	..	३६	काहिलद्व बह	५६	..	४२
उमदंरगः गुहा०	४६	..	४१	किञ्चिन्नं केरि	१८	..	७३
उल्लङ्घयेदपि	७	..	६४	कीर्त्तं योत्तानत्ता	१४	..	७३
एस्मिन् दिव०	०	..	२२	कृशीबाहामिद०	८८	..	४७
एताः संप्रति गर्भं	१०	..	६७	लोपीमन्त्रन सा	३	..	७५

खजानागजावो	१ .. ४९	तालेवरः सत्य०	४५ .. ४०
खानखाननवावस्थ	२ .. ६५	तृतीये भवेदा०	४ .. ४९
खानथोकमनोप	८ .. ६४	त्वद्दोर्दण्डबलोप०	१ .. ७९
खानथोप्रबल	२ .. ७४	दर्राकोअरदारः	७२ .. ४४
गाफिलो बहु	५३ .. ३०	दानीश्वरं जलीलं	८० .. ४५
गाफिलो बहु	५३ .. ४२	दानीश्वरो मनुष्यः	६७ .. ४४
यनि रहीम	० .. १५	दानीश्वरः सत्य०	४७ .. ४१
यातः किं ननु	९ .. ६५	दिद्नागाः प्रति०	० .. ८९
यकितनयन	० .. २५	दिल्लीपस्तम	० .. ८५
जन्मकामागः काम०	२१ .. ३६	दिल्लीश्वरो यः	० .. ८५
जमीओउय नके	२४ .. ५१	पुअनेन समं	० .. १५
जयति मयुरमूर्ति	७ .. ७७	पुर्वं घातं पति	० .. १७
जयारयेप जग०	३ .. ६३	दृष्ट्वा तत्र विधि०	० .. २१
जरावारं महदुषं	७३ .. ४४	यनस्य कुमुदम्पु	१२ .. ५०
जटमजमल	३७ .. ३९	यनामिषाच	२५ .. ३६
जटानुदज	२९ .. ३७	गटवत सति	० .. १९
जयवंगार्यहाङ्ग	१५ .. ३५	मरपतिपुत्र	३५ .. ३९
ओ रहिम	० .. १६	मवाच मुपेतेने	६ .. ६६
ओरावरो यमीलः	७७ .. ४५	मवाचमुपेतेरदत्	९ .. ७८
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संगहातो बह०	८६ .. ४६	मानाबुजवंदवाच	५० .. ४१
सबंगरदखाम	४९ .. २९	मुनं बादल	० .. ९
सबङ्गरदखाम	४९ .. ४१	मैलीहाटः मुजगः	७१ .. ४४
तागे मदि हमाउज०	७५ .. ४५	यमिनः पुद०	५५ .. ४२

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- 2 Madanāśjaka by Khān Khānān Abdur Rahim,

As published in Kāśīnāgarī Pracārīnī Patrikā Also published in Sammelana patrikā, Bhādra, 1979 Samvat

- 3 Muslim Patronage to Sanskrit Learning

by Dr J B Chaudhuri Published from the Traya-vāṇī Mandir, 3, Federation Street, Calcutta. Second edition, 1954

4. Padyāmṛta tarāṅgīnī by Hari Bhikṣara

Edited by Dr J. B Chaudhuri for the first time as Vol I of Sanskrita kośa Lavya-samgraha Calcutta 1941

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Niraya-sagara Press Edition.

- 6 Rahim kāvya by Khān Khānān Abdur Rahim

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Ms No 1052, dated 1518 Śaka Published as Vol V
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K K Kele and A Upadhyā from Rewa, Madhya
Pradesh

9 Vṛtta-ratnākara by Kedar Bhatta With the
commentary of Nārāyaṇa Bhatta Kasi Sanskrit Series,
Vol No 55 Benaras, 1927

10 Stuti-mālīka by Akbarīya-Kalīdasa Edited
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M S S

(A)

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are extant and available in various Mss Libraries

- (1) The Kheta Kautuhala by Surajit
- (2) The Kheta-karna by Bhāskara
- (3) The Kheta kṛti by Raghava.
- (4) The Kheta-cintāmaṇi.
- (5) The Kheta tarangīṇi.
- (6) The Kheta pañcāṅga.
- (7) The Kheta-pīthamālā by Āpadeva
- (8) The Kheta plava by Kaśīraja
- (9) The Kheta-bodha by Koneris

- (10) The Kheta-bhāṣana by Rāmacandra.
 (11) The Kheta-siddhi by Dānakara Bhatta (Ms. No 318 of Viśāma-1, Bhandarkar Oriental Research Institute)

(B)

Dānasāha-carita by Rudra Kavi Only Ms. available from India Office Library, No Buhler 70a (7089) This work is nothing but a eulogy of Akbar Shah's son Dānyāl.

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Jahangir-carita by Rudra-Kavi Only Ms. available from Baroda Oriental Institute, No 5761 Leaves 52 74 Granthas 80 Fourth Ullāsa, 5th continued. See ¶ 996 of Vol 11, Alphabetical List of Mss in the Oriental Institute, Baroda, Vol 11.

Jātaka-paddhaty-Udāharana by Kṛṣṇa Daivaśāśa (1) Ms No 318 of Viśāma 1, (New No 26), at present preserved in Bhandarkar Oriental Research Insti-

tute (2) Ms belonging to Calcutta Sanskrit College (3) Ms No. 3131 of Baroda Oriental Institute ; age 1815 Samvat Details about these Mss will be found in my critical edition of the work Further consulted in this connection are Ms No D 13668 of Govt Oriental Mss Library, Triplicane, Madras—Jataka-paddhati with the commentary Bala prabodhini, and Jataka-paddhati with the commentary of Raghunatha Ms No 3410 of Central Library, Baroda, also Ms 3126 (Jataka-paddhati) of the same Library

Nawāb-Khān-Khānān-CARITA by Rudra Kavi
This is a panegyric of Nawāb Khan-i-Khānān contemporary of Emperor Akbar Ms No 7304 (Buhler 70b) of India Office Library Edited for the first time in this work

Description of the Ms of the Nawāb-Khān-i-Khānān.

Foll 5-15b Size 11 inch x 3½ inch Script : Devanagari ; eight lines in a page Substance : Paper Very incorrect

VIRUDAVALI Panegyrics of Shah Jāhān Only Ms extant belongs to Calcutta Sanskrit College A critical edition of this work will soon be published from the Prācyavāpi Mandira

It is not possible to give here the references to hundreds of Mss of the works mentioned in pp 89-125. This subject-classification of the outstanding Sanskrit works composed between 1551 A D—1650 A D has been compiled mainly on the basis of the informations collected from various Mss available from different parts of the world. References to Printed Books in this section will be found in footnotes in loco. Evidence in support of the dates of composition of all these works will be found in my work "Development of Sanskrit Learning during Muslim Rule in India".

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